

The Castle of Christi-  
*anitie, detecting the long*  
erring estate, as well of  
the Romaine Church, as  
*of the Bysbop of Rome: toge-*  
*ther with the defence of*  
*the Catholique*  
*Faith:*

Set forth, by Lewys Euans.

Eccle. 21.

Be not ashamed to confesse thine errour:  
for he that is wise will remem-  
ber himselfe.

Hieron. ad Paulam. &c.

Let men first reade, least they seeme, not  
through iudgement, but through  
the presumption of hatred,  
to blame that, which  
they know  
not.

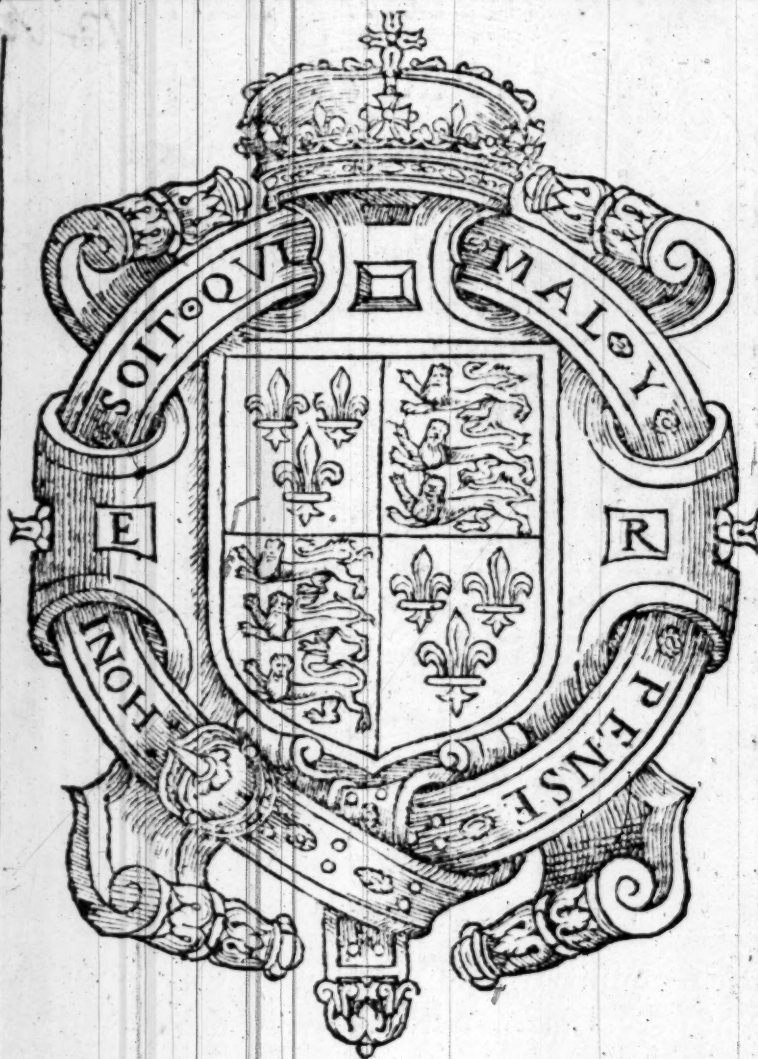
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Henry Denham.



Peter. 2. c.  
Deum timete, Regem honorate.

Cic:  
θεῖον γὰρ ἀγαθὸν ἢ τιμῇ.

Est pignus principis ad premia velox.



Cuius dolet, quoties, cogitur esse ferax.

Vivat deo, sibi, reip: longum, eternumq, valeat:  
regnet latissimè, diu, fortunatissimè: regat se, nos,  
& regnum, longa in pace, splendidissima huius im-  
perij regnatric, Elizabetha: Amen.

TO THE MOST  
*gracious, and mightie Prin-*  
cesse, Elyzabeth by the grace  
of God, Queene of Englande,  
*Fraunce, and Irelande; defender*  
*of the faith. &c.*

**Y**our Maiesties most humble, and obedient  
subiect Lewis Euans, saythfully wisheth  
here on earth long reigne, all honoz, much  
helth, and continuall prosperitie, and in  
heauen euertlasting ioye, and  
blyss eternall.



**H**E INCLINA-  
tion of Mankind (most  
graciouse, and my so-  
ueraigne good Ladye)  
is diuers, and straunge:  
some are giuen to pro-  
uide for their priuate  
gaine and desires: some for high roome,  
estimation and honor: some for the  
safegard of their consciences: and some  
wholye to profite the common welth.  
Yea, and besides these, an infinit sort of  
others there are, who be diuersly caried  
(a thing not vnmete to be thought vp-

A. ij.

on)



## The Epistle

on) some liuing at ease, and in prodigalitie : some wyth payne vsing their industrie : some delighting in one thing, some in an other : euery one following, as his disposition is, the vaine marchandise of this brickle worlde . Hence it is, that the moste famousse Philosopher *Pythagoras*, compared the lyfe of man vnto a marte, or fayre, as in the which some are busie, some ydle, some byers, some sellers, some lookers & gazers on. But of the former sortes, as I can not ynough commende those, who are all carefull for their soules, seeking rather wyth losse of lyfe to winne heauen, then by rest here and ioy, in the ende to deserue sorowe, and hell : so must I praise such, which employe their continuall care, to the profite, enlargement, and conseruatiō of the common welth. For, vnto these, there is (as *Cicero* saith) a prescribed place in heauen, wherein they shall lyue in blysse for euer : vnto the others, remayneth (saith Christ) the saluation of their Soules, and they  
are

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are those (O moste happie men!) that shall haue our sauiour to be their aduocate and Patrone, he it is, that before his father will acknowledge, receiue, and rewarde them. Yet all are not (O right sacred Queene) to be accounted for religious, which talke of religion, and in whose mouthes onely and lyppes the name of the Lorde is, all are not true confessours which can and doe abyde long imprisonment, all are not godlye Martyrs which suffer death, yea though they dye vnder colour, and in pretence of defending the true fayth. For, many there are, whome the aduersarye hardeneth, as the *Arrianes*, the *Anabaptistes*, wyth others, many there be that dye in blindnesse, that are seduced, and that defend in a maner meere heathines. Of these it is, that S. *Augustine* sayth: *Quæ est ista dementia, ut cum male vixitis, latronum facta faciatis, & cum iure punimini, gloriam Martyrum requiratis? What madnesse is this, when you leade an euill lyfe, when you commit theft, and robberies, and when you are iustlye*

*A. iiij.*

*punished*



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*punished, then to require the glorye of Martyrs?*

It is not (most benigne Souereigne) all that saye: we be Catholiques, wee be Christians, we haue *Abraham* to our father, whom the Lorde our Sauour will embrace, and defende. For, there be some, I woulde there were not many, who vnder the name of deuocion doe vpholde superstition, and by the colour of godlinesse and pietie, do pamper vp blindenesse and Idolatrie. The prooffe whereof (to the inwarde sorowe of any christia hart) we may in these our dayes beholde, and see. For, to defende the pryde of one man, to maintayne the pompe of one prelate, (Lorde) what perions, and how many be moued, and set on? how many be egged against Christ and his gospell? howe many be styrred vp against their Prince, their friendes, and their countrey? how many are bent against the lawes of God, of man, and of nature? neyther yet is this, so much to be maruayled at. For, vice and vertue may not agree, light muste varye from dark-

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darknesse, good dealings will differ from deceyt, holynesse doth hate vngodlynesse, true pietie shall euer detest blinde Idolatrie, to be briefe, heauen is enemy vnto hell. Hence it is that all this hurlye burlie and tumults doe arise, hence it is that within one Realme, within one Citie, yea, and within one house suche dissensions doe growe, suche stryfe doth breede, suche hatred doth happen. And yet, this is not, I saye, straunge, seeing that our Sauour hymselfe, hath before hande tolde, and shewed vnto vs of the same. *Thinke not (sayeth Christ) that I am come to sende peace into the earth. I came not to sende peace but the sworde. For I am come to set a man at variance against his father, and the daughter against hir mother, and the daughter in lawe against hir mother in lawe: and a mans foes shall be they of his owne housholde.* What playner wordes can be then these? shewe they not, as in a glasse, our tyme? and further, fully to expresse our calling, *You shall (sayth he) be hated of all men for my sake.* But how the  
pro-



## *The Epistle*

professours of the Gospell are hated ,  
what whilpering there is against them,  
what toyes are wrought , what trauaile  
some take, what tryfling newes be deuif-  
fed, what gadding, what dreaming, what  
inuenting , what hoping , what ymagi-  
ning there is, as I am loth to vtter, (for  
let God confounde all foolishhe deuises )  
so am I right sorowfull to thinke . I my  
selfe haue once drunke ( before your  
Maiesties great clemencie I confesse ) of  
the puddell of ignorancy, of the mudde  
of Idolatrie, of the ponde of superstiti-  
on, of the lake of self will, blindenesse,  
disobedience, and obstinacie. This did  
I, this doe all they , which fondlye flee  
this your realme, which grudge ( & yet  
know not why ) at your highnesse lawes,  
which ( alas ) resist the truth , and haue  
(as the Apostle sayth) a feruent minde  
to God warde, but not according vnto  
knowledge. O here how may your sub-  
iects be glad ? How may your highnesse  
reioyce, when vnto transgressours there  
is such clemencie founde in your grace,

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as inuiteth them thus boldly to renounce  
their folly, and as offereth; as vnto the  
prodigall childe, moſte gladly, fauour,  
forgiuenesse, and pardon: these things  
(moſt gracious Ladie) conſidered, let o-  
thers esteeme their vaine credite as they  
liſt: for mine owne part I proteſt before  
God, and your highneſſe, during life to  
the beſt of my power, to preferre the  
deuine Scriptures, before the *Chaos* of  
mans doctrine, to embrace your moſt  
godly proceedings, and to performe in  
all things towards God, your Maieſtie  
and my cuntrye, the part and dutie of  
a true ſubiect. In token, & pledge wher-  
of, I haue aduentured in moſte humble  
wiſe, to dedicate theſe fewe leaſes vnto  
your highneſſe moſt imperiall pro-  
tection, beſeeching of God, to  
ſaue, keepe, and defend  
your Maieſtie.

*Your Maieſties moſt humble Orator*  
**Lewys Euans.**



*Romanes. 1.*

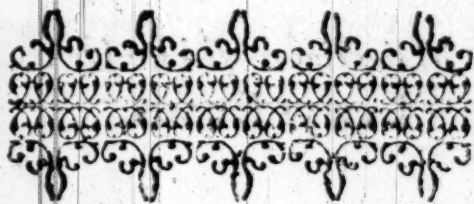
I am not ashamed of the Gospell of Christ, for vnto all such as beleue, it is the power of God vnto saluation.

*Ephes. 6.*

Put on the armour of Cod, that you maye stande stedfast against the craftie assaults of the deuill. For we wrestle not agaynst fleshe and bloude, but against rule, agaynst power, and against worldly rulers, of the darknesse of this world, agaynst spirituall wickednesse, for heauenly things.

*1. Coloss. 2.*

Beware least any man come and spoile you through philosophy, and deceitful vanitie, through the traditions of men, and ordinaunces after the worlde, and not after Christ.



To his louing Friendes  
wheresoeuer, Lewys

Euans wisheth as vn-  
to himselfe.



Henfweygh,  
that frendship  
is nothing else,  
(louing frien-  
des) but an es-  
peciall agrement with good wil,  
and loue, betwene mankinde,  
as well in matters diuine, as  
humane: I do then somewhat  
doubt, whether I were best to  
publish this smal booke, or not.  
The



To his friendes.

The thing that seemeth to let  
me, is the familiaritie, friend-  
ship, and amitie, which hath  
bene and now yet is betweene  
vs. For I cannot but feare (so  
loth am I to lose olde friends)  
least by this mine alteration in  
iudgement, you also (though  
you haue no such cause) will  
alter your loue, and so with-  
draw your good willes. In dede  
you your selues doe well know,  
that I was neuer chargeable  
vnto you, that I neuer sought  
friend-

To his friends.

friendship for gaine, and that  
at no time I fawned vpon any  
for prayse, estimation, or pro-  
fite. Onelye did I accept the  
faithfull harts of my friends,  
and I greatlye esteemed the  
gentle willing mindes, and af-  
fability of mine acquaintance.  
And this is it that maketh me  
the more sorowful, whē I feare  
to lose their good willes, whose  
friendship I delighted in, but  
of whose wealth and goodes I  
neyther had, nor desired. On  
the

To his friendes.

*the other side, my duetie to-  
wardes God, mine obedience  
due vnto the Queenes high-  
nesse, and the vnfeyned good  
will that I beare towardes my  
countrie, these do in dede now  
cōpell me to professe the truth  
that I see, to renounce obsti-  
nacie, to knowledge the right  
way, and to bid defiance vnto  
Idolatrie. I haue therefore in  
this treatise, though not elo-  
quently yet faithfully brought  
forth, reason, authoritie and  
Scrip-*



To his friends.

*Scripture, and that to defende  
the Catholike fayth, and to  
chase away the smoke of hell,  
the mist of Antichrist, and the  
false long mayntayned mer-  
chandise of Satan. ¶ I treade  
herein, I trust, the path of our  
perfite forefathers, I defende  
the Church, I giue a foyle to  
pride, I commende prayers, pe-  
nance, and fasting, I cut down  
peruerse hypocrisie, deceite,  
and blind iugling. I extoll ho-  
norable mariage and chastity,*

*I*

To his friendes.

Ex me-  
dul. de-  
cret.

*I discommende filth by fornication and adulterie. I am not of their minds which say, that Luxuria quandoque plus iuris habet, quam castitas: that Whoredome is of more force, or ought to be sometime more fauoured than chastitie: I mislike such lewde dispensations, I condemne vnlawfull and wicked prohibitions. I see the truth, shall I not knowledge it? I beholde falshode, and shall I not shunne*

To his friendes.

Shunne it? is fornication better than chastitie? is the keeping of concubines better than matrimonie? if some mens eyes be blinded, that they may not see, shall therefore such as haue eyes and see, abuse their sightes? if you will consider all matters now in controuersie, you shall finde that I measure the same with the touchstone of truth, with the holie scripture: you shall see that I deale not partially, but weying

b.j. the



To his friendes.

*the cause, that I labour indifferently : you shal plainly perceiue that I speake nothing against holinesse, but that I endeavour to doe what I can, to further deuotion and godlynesse. Why then shoulde our friendship cease ? why should it not ( these thinges considered ) increase ? yet some I know there are, whose breasts be stopped with such pelting disdain and ignorancie, that hauing a sounde of the Catho-  
like*

To his friendes.

like fayth in their mouthes,  
they neyther know what faith  
nor fidelitie meaneth. Some o-  
thers there are, who thoughe  
they be worldly wise and lear-  
ned, yet they so leane vnto self  
will and estimation, that they  
leane not in a maner, but alto-  
gether besides their profession.  
These be not father Adams  
children, they are made, as  
they thinke, of a finer mould,  
they carie such a toye in their  
heads (and yet know not they  
b.ij. what)

To his friendes.

what) whereby they suppose  
themselves to passe all other  
men. Alas, is it not known  
what they are? bee they not  
terrigeni fratres? bee they  
not of an earthlye mould? is  
not the trade ouer earthly that  
they leade? yea, and to vtter  
them further: touching man-  
ners, be they not intollerable?  
and concerning religion, are  
not their errors in a manner  
palpable? they will haue no  
man to be like vnto them, they  
thinke



To his friendes.

thinke that in comparison of  
them, there is none worthie to  
be looked vpon, none meete to  
be hearkened vnto: they ad-  
iudge their owne persons, their  
owne dreames and fantasies  
to excel, surmount, & to passe  
all. Who can away with such  
Pryde? who can suffer suche  
selfe will, such disdayne, suche  
arrogancie? But to omitte  
these: I shall craue of you  
(deare friendes) if for no-  
thing else, yet for olde famili-  
aritie

To his friendes.

aritie, that you will reade ouer  
these fewe leaues, before you  
doe infringe our amitie, and  
that you will reade as friends,  
and then iudge indifferently.

And for my part this promise  
I make, though we disagree in  
Religion, and that but for a  
time, vntill you receyue the  
grace that God offereth you,  
the light which shineth before  
you, and the Gospell which is  
preached vnto you, yet in  
friendship. Orestes shall find  
me

To his friendes.

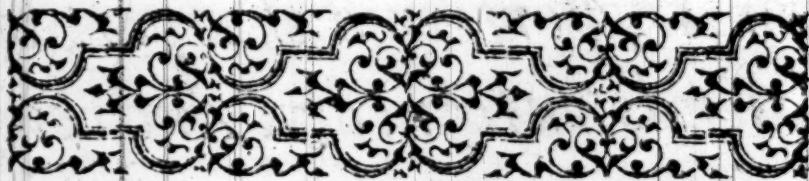
*me Pylades, Damon shall  
trie me to be Pythias, The-  
seus shall not misse Peritho-  
us, Patroclus shall not want  
bys Achilles, Nisus shall  
not lacke Eurialus, Lelius  
shall be assured of his friende  
Scipio, David shall trie me  
to be Ionathas. This seing I  
speake from the heart, and  
faithfully, shew your good na-  
tures, performe the part of  
friends vnfeynedly. And thus  
taking you al to be my friends,  
whose*



To his friendes.  
whose friendshippes though I  
cannot deserue, yet will I  
during life desire, I bid you  
vnfeinedly well all to fare.

From London, the  
iiij. of No-  
uember.

FINIS.



¶ A plaine demonstration  
of the erring estate of the  
Romaine Church.



EWYS DVKE

of Bauiere (Christi-  
an Reader) is for his  
constancie, and that  
not wout good cause,  
had cuer sithence in  
memozie. For being  
prisoner, and requi-

*Aeneas Sylva  
lib. 3. & c.*

red to graunt some great matter, he bitterlye  
denying it: Albert then Marques of Bran-  
denburgh, in whose handes he at that time  
was, thzeatned to deliuer him ouer into the  
handes of a Prince which was very cruell,  
and the Dukes most enimie. But the vali-  
ant courage of so noble a man coulde there-  
with be nothing moued, in so much that he  
thus aunswered: aske (sayth he) that thing  
at my handes now being thy prisoner, which  
thou shouldest demaunde of me if I were at  
libertie: else though my bodey bee in thral-  
dome, yet shall my minde haue still his free-  
dome, it shall serue and obey me, and not

*Note.  
Frankfort off  
Lewis Duke of  
Baviera com-  
mitte the setting free  
off the freedom  
of his minde*

B. i.

thre.

## Of the erring estate

thee. This is a great and a right worthy example of much constancie, it was the saying of a valiant hart, and the courage of a mind vnconquered. Hereby we be admonished, that we consent vnto no vnlawfull thing, thzough feare, for liuing, for libertie, or for life: but remembzmg the office of our bodies, what they are, and wherevnto they serue: that we keepe our mindes free from all vn honest subiection, that we doe things lawfull with consent of conscience and voluntarily, that we resist wzong, and fals hood with fortitude and constancie, and that wee yelde vnto the truth, not through force or friendship, but willinglye. And what can (will some say) this example make for your purpose, seing that you nowe wzite, otherwise than you haue wzitten: how maye it defende you, which nowe say otherwise than you haue sayde: or how shall it excuse you, who nowe thinke otherwise than you haue thought: what constancie (will such say) is this: howe can your alteration so soone in mynde, in iudgement, be aunswered: you haue either (say they) adiudged amisse heretofore, or else you nowe doe: so that whether it be the one or the other, offended you haue, you

An objection.



you are to be blamed. Alas, what arrogancie were it, yea, what lewdenesse, eyther to affirme that we haue at no time trespassed, or not to acknowledge that we haue offended, when the offence was euident, euident, I say, vnto others, although not (such is the blindenesse of sinners) vnto vs: Is there any eyther of such impudencie, or else of such puritie, that he will or maye in such sort object: For be it by writing, by some other deed, by wordes or thought, who is voyde of offence: what mankinde, what humaine nature (our Saviour Christ only excepted) is bozne free from the bondage of sinne: If we saye that we haue no sinne, and that we haue not done euill, the truth is not in vs, and we deceiue our selues. Whereas, if we confesse our sinnes, the Lorde is iust, he is faithfull to forgive them, he is ready to cleanse vs from all iniquitie. What then: shal shame let vs from knowledging our faulces: shal foolish estimation hinder vs from confessing our sinnes: shal our friends, shal the world, shal the deuill perswade vs from detecting our trespasses: **G D D forbid.** There is a shame, and there is a disorder, which bringeth sinne: that is (as Augustine sayeth)

B. ii.

When

The an-  
swere.Aug. lib.  
20. de ciui-  
tate dei.

1. Iohn. 1.

not sine vngt to  
himselfe as from  
confessing of sinnesEcclesi. 4.  
Aug.

## Of the erring estate

When one is ashamed to renounce his wicked opinion, eyther least he shoulde so same vnconstant, or else appeare, and that by his owne confession, of a long time to haue erred. There is also a shame that bringeth grace & aduancement, as when one knowledgeth with repentaunce his misdoedes, when he lamenteth and confesseth that hee hath erred. For thereby winneth he Gods fauour againe, thereby he entreth into estimation with all good men and godly. Whether is it then a greater rebuke, a more shame, to confesse our selues guiltie with all men of sinne, or else to continue with the wicked, with the reprobate therein? *Cuiusuis est hominis errare, nullius nisi insipientis, perseuerare in errore*, it is the propertie of all men (sayth Cicero) to erre: but it is the propertie onely of a foole, to perseuere in his error. Had not the prodigall child returned vnto his father, acknowledging and confessing his fault, full miserably in hunger and filthinesse, had he ended his life. O how oft, and how earnestly doe the Scriptures exhort and perswade vs to repētance! Let vs looke well vpon our owne wayes (saith Ieremie) and remember our selues, and

CLT am  
Bringing of shame  
3 a shame  
Bringing of grace  
Ecclesi. 4.

Philip. 12.

Cicero.

Ieremie. 3.

and turne againe vnto the Lord. And as  
 for the losse of our estimation and friendes,  
 (which is the greatest block that men stum-  
 ble at) if we lose them for Christ his sake,  
 and his Gospell, we are promised the receite  
 of an hundredfold, we shall doubtlesse re-  
 ceive life everlasting. Concerning constan-  
 cy, is a man defending errors though stout-  
 ly, maintaining vnttruthes though earnest-  
 ly, or suffering tormentes in the defence of  
 falshode, though (as they tearme it) paci-  
 ently, to be accounted for one constant, or  
 yet patient? Constancie is (sayth Aristotle)  
 in things which be good and laudable. Let  
 none therefore adiudge them to be constant,  
 which eyther doe lie in prison to maintayne  
 blyndenesse, or doe suffer death to defende  
 wickednesse. Else maye you tearme the Ar-  
 rians, the Eutychians, the Marcionistes,  
 Ebionites, and such like, to be men as con-  
 stant, patient and vertuous as anye other.  
 For these of their owne imprisonments doe  
 seeme to reioyce, of their punishments they  
 are thought to be glad, of their death they do  
 triumph, & for the truth it is (say they) that  
 they suffer. What shall we therefore say of  
 them, and not of them only, but of the like?

B. iij.

forsooth,

*lost of kind  
 Amaron  
 block in camp  
 mine Amble  
 block in  
 Marc. 10.*

*Eth. lib. 2.*

*Constancie is to  
 be accounted in  
 things good &  
 commendable*



## Of the erring estate

*Lib. de pa-* forsooth, *Miranda est eorum duritia, neganda pa-*  
*tientia.* *tientia,* Their hardnesse (sayth Augustine)

*Augustine doth say*  
*from to be not*  
*or constant*  
*front in my selfe*  
*omious*  
 is to be maruailed at, but that they are  
 spacient is to be denied, that they are con-

*Augustin.* stant is not to be graüted. If that then, there  
 is no constancie vsed or to bee tearmed in

*in my selfe*  
*Conspicue*  
*Stubbornesse*  
 dangerous a disease it is, S. Augustine in  
 plaine wise doth testifie: For as constancie  
 (sayth he) suffereth not a man to bee de-

praued, so stubbornesse suffereth him  
 not to be amended. If also it is no incon-  
 stancie to embrace vertue, and to eschewe  
 vice, to leaue the darknesse, and to leane vn-  
 to the light, if it be no pacience to suffer any  
 punishment in the defence of erroz, dreames  
 and deceiueable opinions, if to continue in  
 sinne, to be couered still ouer with clowdes,  
 with mistes, and darknesse in a maner pal-  
 pable, if to erre, to be deceiued, and to dote,  
 is euill, if to be sozte for our misdeedes, and  
 to call for grace, is a thing profitable for vs,  
 commaunded of God, and demaunded by  
 scriptures, if we and our forefathers, euen  
 from our youth haue sinned, and that vntill  
 this daye against the Lorde, if (to be bryefe)

it

it was no reproche for S. Paule, of a Pharisee to become a follower of Christ, of a learned lawyer at Hierusalem to become a learner of the Gospell, of a doctoz to become a disciple, of a persecutour to be persecuted: why alas, why linger we to turne vnto the Lorde: why gadde we after gloses: why follow we not the Gospell: Let vs, of loue vnto all I saye, let vs at the length nowe heare the voyce of God, it is louing, mercifull, and full of comfort, by his holpe Prophete he pronounceth it: why will you die

Ezechiel. 18

(sayth he) O ye house of Israell: I haue no pleasure in the death of him that dieth, turne you therefore, and you shall liue. Turne so shall there no sinne doe you harme. Here notwithstanding our treason, we are offered free pardon, for the times past God offreth forgiveness, our beginnings shall not be thought vpon, all our former faultes are released, if nowe we amende, if our ending be good. We stande a number in one case, to striue against our Prince is not commendable, to contende against our Creator, against Christ is not profitable. Fie on the worlde, fie on the deuil, they, they woulde haue vs to delight in

*The Comfortable  
word of God  
towards  
repentant sinners*

Of the erring estate

*Hieronym.*

*Math. 6.*

this vaine glorie, of them commeth all this  
obstinacie. Alas, what auayleth vs in  
name to be accounted good, if in deede  
we be euill? alwaye with our friendes, nay  
alway with our foes, alway with all such by  
whose meanes we delight in our owne  
wayes. And shall we seeke the praise of men  
(with a sorrowfull hart I speake it) to our  
owne confusion, to hurt our brethren, to  
displease God: Beware (sayth Christ) least  
ye iustifie your selues before men to bee  
prayed of them. For else you lose the  
rewarde at your father his handes. If in  
the defending of dreames, in maintayning  
mans doctrine, and in shadowing the truth,  
we did so deale, as we might seme in mans  
sight to deserue great praise, yet weying our  
owne woꝝkes to be weake, seeing how fond  
it is that we defende, howe hollowe is the  
grounde, and how soone it maye be shaken,  
what shoulde we abuse learning anye lon-  
ger: why seeke we to defend with eloquence,  
with wit, with subtiltie, the suburbs of ini-  
quittie, the houses of harlots, the shoppes of  
trumperie, the pallaice of vanitie: it is no  
rebuke, no slander, to turn vnto the Lord,  
it is for our profite to get our fathers fauor  
again,



agaïne, for in steade of Acones, he offereth  
to feede vs with most deintie dishes, in stead  
of cloutes and ragges, he hath for vs newe  
clothes. I say agaïne, let vs not be ashamed,  
S. Paule began euill, yet ended he well, of a  
persecutor, he became y<sup>e</sup> seruant of God, he  
professed, he embraced, he preached Christ,  
he died in the defence of the faith. God graunt  
that all we, renouncing foolish dreames and  
light legendes, retracting fonde assertions,  
and rightl<sup>y</sup>e adiudging of mens doinges,  
may so doe. *amen*

Well, to the intent it maye euidently ap-  
peare, whether I am thus nowe moued to  
write through feare, or by a free motion,  
whether I am perswaded therunto through  
the desire of gaine, of frendship, of fauor, or  
rather in hope of a rewarde at Gods hands,  
to be receiued with others, for the know-  
ledging and setting forth (according vnto  
my small talent) of the truth, I thinke it  
not amisse here this much to protest: That  
were my iudgement at hande, the place of  
erecution appointed, the maner of death de-  
termined, were I already condemned, yea,  
were I warned to prepare my selfe, yet  
shoulde feare make mee graunt no further,  
than

## Of the erring estate

than I would doe of frae minde, no torment should enforce me to write against my faith, against the thing I vndoubtedly beleued. It is true that I meained befoze, as I wrote, I followed alwayes my conscience, I hated flatterie, I loued to vtter what I thought, & that freely, I folowed as neere as nede were my former example, I woulde not graunt, noz did, to any thing being a prisoner, wher vnto I would not agree, or doe not, and that willingly being at liberty. Let no man therefore reprehende me in that I haue written befoze in one manner, and now in another, yea, though the one be contrarie vnto the other. For therein (the matter being rightly weyed) is no inconstancie, there is no euill meaning in neither, a zeale there is in the one, although not according to knowledge, and a zeale there is in the other, confirmed by authorities, by conscience, by Scripture. Touching the offence in the one, though I might remoue the fault, and laye the same in others, yet to haue offēded I knowledg, I confesse, I graunt. Neyther yet ought any to object it vnto my reproche, the dede was not so haynous, as the repentaunce for the same may be gracious. What sayth Cyprian

an herein : what sayth S. Paule : *ignosci potest simpliciter erranti, sicut de seipso Paulus Apostolus dicit : qui primus fui blasphemus, & persecutor, & iniurius, sed misericordiam merui, quia ignorans feci :* Cyprian. 1. Tim. 1.

He that sinneth, not hauing an euill meaning, may be the rather forgiven, as the Apostle S. Paule speaketh of himself : when before I was a blasphemour, a persecutour, and one that did wrong, but I obtained mercy, bicause I did it through ignorance. No man therefore (that I may vse S. Augustines words) except he be rash, will finde fault and reprehend me, bicause I rebuke and blame mine owne faults. *Aug. lib. retract.*

What : should I be so arrogant, as to confesse that I was neuer ignorant : or shoulde I in well doing, be ashamed to do that which Augustine and others haue done. Let him (sayth he) that might not attaine vnto the chiefe and first point of wisdom, endeuor to obtaine though the seconde part of modestie, that hauing spoken some thinges to be repented, he may be sorie, and know ledge that such things ought not to haue bene sayde. S. Augustine was not ashamed so to doe, and shoulde I : if all the Prophetes, *Ibidem.* *repented*



## Of the erring estate

phetes, if all the Apostles, if all the Doctors haue so done, were it not a thing insolent, yea, a thing impudent for vs so not to doe? Let others esteeme their credite as they see cause, I will saye what I thinke, by the meanes of man I will neuer bee smothered in ignorancie, I will freely speake my conscience, no terror, no threatnings, no death shall let me. Were I enclosed vp with Pantaleon, or shot into y hart with Praxaspis sonne, yet dreames shall be dreames, truth shall be truth, a spade shall be a spade, I can giue it none other name. I neuer laboured for gaine, I neuer looked for glorie, what I did, was done freely, it was and it is done of a good meaning, and voluntarily. For mine owne part, I beare euill will to none, I wish well to all, and that faithfully, vnfeignedly. Though I think otherwise than they doe, if I thinke the truth, and if good causes doe moue me therevnto, why shoulde anye blame mee? why shoulde they rebuke him, which yeeldeth vnto truth, and giueth place to reason, authorities, and holpe scripture? But what was the cause and how came to passe (wil some say) this sodeine conuersion, objections I know, will be deuised, flouts will

An objection:

will be framed, iestes, & toyes (foz ydle wal-  
 kers, idle dreamers, there are inough) will  
 be inuented. The conuersion, sir, is not so so, An an-  
 dain, as of such, who say Masse in þ one day, swere. to  
 & subscribe to the contrary, in the other. And Sudan conuersion  
 yet I speake it not to repzehend them, foz S.  
 Paule, I knowe, was conuerted in a mo- Act. 9.c.  
 ment, sodainelye going by the way to Da-  
 masco. Whether they be likewise couerted  
 in dede, or no, betwene God, and them I  
 leaue it, I will be no iudge. But what I  
 coulde hereof saye, and what I knowe, foz  
 some causes I will omitte. What made the cause of  
 me to alter my mynd, and how it happened, conuersion  
 you shall briefly heare. Heare me then, I  
 pray you, without parciallitie. Hauing al-  
 wayes from my childhood detested this way,  
 which to doe well, we must tearme the re-  
 formation, and cleansing of Christianitie,  
 from vnprofitable cloddes, from weeds and  
 bypars, wherewith the house of God was in  
 a maner ouergrowne, hauing oft heare in  
 talke (as to many can witnesse) resisted the  
 same, hauing passed ouer the Seas, moued  
 with a bayne zeale, to chunne it, and ha-  
 uing at the length by translations, & toyes  
 wyptten against it, I returned p'suillie (as  
 occasion

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occasion serued me ) into Englande againe  
of that minde to depart hence as soone , and  
as secretly as I coulde . In the meane tyme  
I was apprehended, and so committed to pri-  
son. Being then there, and looking for some  
extreme kinde of dealing, which yet I so lit-  
tle feared, as were the punishment neuer so  
harde, were it neuer so great, I was conten-  
ted , yea , verie willing felt I my selfe to a-  
bide it. But in steade of extremity, (it is best  
to confesse the troth) I founde much clemen-  
cie, I founde in those , whome before I lytle  
regarded , great wisdomie , good learning,  
much grauitie. Which thing, as I did at the  
first in a maner vnwillinglie (forced was  
the discale) consider, so in time, how I know  
not, I began somewhat better to lyke it. So  
that oftentimes weying the iudgement of  
the learned men that talked with mee, to be  
short, waying all , and indifferentlie wyth  
my selfe , I was diuerselye minded , a mar-  
uaile it was , that one mynde , in one bodie  
shoulde be so wauering , my thought was  
moued, my hart was in a maner amazed, it  
made me to thinke vpon the estate of Au-  
gustine, who forsaking the Manichees stood  
at a stay, somewhat doubting which way to  
take.



take. Here what shoulde I doe: I desired meekelie that God woulde strength me in the true fayth, that he woulde boughsafe of his great mercie to open the knowledge vnto me of the right way. And what folowed: anone I was minded to examine better, and with good heede to consider ( which thing hitherunto I might not a way with ) the wrtings of such as befoze, I mislyked, detested, abhorred. We thought also that in reading of mans woꝝkes (the Scripture onely excepted) men might by good reason, vse the gift that God gaue them, their discretion, & their owne iudgement, specially, in things dissonant from holy scripture. Wea, were he Augustine, Ambrose, Hierome, or any other, were he of neuer so great antiquitie, neuer so learned, had he wꝛitten neuer so great volumes, yet lawfull I saue it was, that we might say, as Papias the scholer of S. Iohn the Euangelist did say: *Non multa dicentibus, sed vera tradentibus auscultandum est*: we must hearken, and obey those, which set forth the truth, & not that say or write much. Whereunto S. Augustine himselfe did also in these woꝝdes, much further me: Ney-

*the saying of  
Papias the scholer  
to St. Iohn*  
Eccl. b. 5<sup>th</sup>  
lib. 3.

Fortun. Ep.

of

## Of the erring estate

of men, although they bee Catholique,  
and good, as the Canonickall scriptures,  
and as though it were not lawfull for vs,  
(sauiug the reuerence due vnto such) to  
reproue some things in their writings,  
and to refuse it, if we fortune to fynde  
that they haue thought otherwyse than  
the truth doeth allowe, and the same  
through the deuine helpe, beeing better  
vnderstanded by other, or by vs. Againe  
concerning the reading of booke, or talke to  
be had with the contrarie side, for all is one:  
Ye coulde (sayeth he) at no time allowe a-  
nye thing in vs, your Byshoppes with  
whome wee talked, would neuer peacea-  
blye reason with vs, flying as it were to  
talke, with sinners. Who can away wyth  
this pride? as though the Apostle Saint  
Paule talked not with sinners, yea, and  
wyth men passing euill. Touching also  
the wytyng and decrees of any Byshop, yea  
the Byshop of Rome is not here excepted,  
thus he sayth: We may argue, and doubt  
of the writings of any byshop whosoever  
he be: but we may not so doe of the holy  
Scripture. By any thing therefore hither-  
vnto done, (iudge gentle reader indifferent-  
lie)

*Aug. ex-  
hort.*

*Lib. 2. de  
unico bap-  
tismo.*

*men's writings  
may be doubted  
but not the  
Scripture*

lie) may I for alteration in minde, of rebuke  
and reproch, be worthily thought guiltie: I  
follow not mine owne phantasie, I wauer  
not with the wynde, the waight of reason,  
of authoritie doth moue me. So it followeth  
that when I was ridde from that superstiti-  
ous scrupulositie, wherein with others I  
was befoze ouer fast bounde, when I felt  
my selfe at liberty to read with iudgement,  
and to iudge the things I read with the holy  
scriptures, the very touchstone of truth, whe  
I percepued it lawfull to perbse ouer the do-  
ings of eyther side: then felt I loe my minde  
much eased, and my conscience from that  
lumpish burthen, wherewith it was befoze  
much cumbzed, nowe in a maner released:  
Then (so ran the right hande of the most  
highest chaunge all) felt I my studie to  
prosper, the blacke cloudes to banish away,  
and the light of the bright Sunne to shine  
and appeare. I will not speake much of fond  
gloses, howe vnslauerie they began nowe to  
seme, howe the one contraried the other, how  
few or none went faithfullye to worke. Of  
fables, of dreames, of spirites, and spitefull  
deuises, of iugling miracles, of feyned fiers,  
of peruerse prophecies, of christianitie, and

C. j.

godly,

*the touchstone  
of truth  
and the  
only way  
to the  
kingdome  
of heauen*

*Psalm. 77.*



## Of the erring estate

godlinesse, most vngodly prophaned, what should I say: truely if we deale indifferently, hauing a regard vnto the blyndnesse that raigned, and vnto the enozmities wherewith the world was ouerwhelmed, we may well saye, *non est veritas, non est misericordia, non est scientia dei in terra*, there is no truth, there is no mercye, there is none that knoweth God vpon earth. For was there any truth when toyes, when stones, when stickes, when earth, when ashes were adoured? where was mercy when thzeatnings, when force, and when tyrannie preuayled? who knew God, when Gods worde was obscured, and God himselfe scarcelye remembred, when blockes were blessed, when mothes, and woymes, when rust and canker was reuerenced? Wo vnto him that sayth vnto a peece of wood, arise: & vnto a dumbe stone, stande vp: For what instruction can such giue? go we then vnto the former time, let truth be sayde, what finde we there? superstition, Adolatrie, murther, disobedience, pride, blindnesse, deceit, enuye, hate, whozedom, and a verpe heape of iniquitie. This I speake, not of heate, but out of histories. I report me also to the indifferent consciences  
of

*where the name  
of God is  
in the heart*

*Abac. 2.*

of good people, whether in the seruing of  
 God there was any abuse, yea, whether any  
 thing was almost in his right vse. I report  
 me to the whole worlde, whether the church  
 of Christ hath bene of a long time assaulted  
 with diuerse and great offences, or no: whe-  
 ther she hath bene, and that almost from the  
 beginning, besieged with auarice, hypocri-  
 sie, with lust, and intollerable impietie, to  
 y<sup>e</sup> losse, alas, of many a christen soule or no.  
 Some there were alwaies, though in num-  
 ber fewe, and though their workes were,  
 throughe the malicious pollicies of the ad-  
 uersaries, spoyled, burnt, and defaced, that  
 spake and wrote against wickednesse, a-  
 gainst sinne, against abuses, and against (if  
 I may vse the tearme honestly) the beastlye  
 life of the Clergie, all ought to haue so done,  
 if any therefore now doe it, shoulde he be  
 misliked: ought he to be reprehended: is  
 it reason that with Phocion he feele so  
 much iniurie: The Gospell was preached  
 here in Englande, euen when the foggie  
 myst of ydolatrie was thickest, which thing  
 thoughe it appere not so playne vnto vs,  
 why should we maruaile: so: were not the  
 bookes by the aduersaries spoyled: were not

## Of the erring estate

Const. prou.  
Oxon.

Statut.  
Henrici. 4.

translating of  
scripture by  
of mans lawes  
letted from  
Cypri-

an. &c.

translations forbidden: incurred not be the  
penaltie of the greatest excommunication,  
who translated anye booke, chapter, or sen-  
tence of the holye scripture into the englishe  
tongue: and yet for all their burnings, spoi-  
lings, forbiddings, and excommunicating,  
we haue testimonies inough, that the truth  
was here preached, that there were prea-  
chers that spake against the lewdnesse of  
the Cleargie, against the Pope, and other  
abuses, they treated *de fide, de sacramentis eccle-*  
*sie, & de autoritate eiusdem*, of the faith, of  
the sacraments of the Church, and of the  
authoritie of the same. Yea, with such a  
zeale preached they then, that though they  
were excommunicated, yet ceased they not,  
they traualled from one Diocese vnto ano-  
ther, vntill at length they were hindered and  
letted (so were the Apostles of Christ) by the  
extremitie and rigour of mans lawes. In  
elder time also we must graunt, there were  
learned fathers who bewailed much the ini-  
quitie of their times, and from the hart la-  
mented the estate of the Priestes, saying:  
that there was no good religion, no holynes,  
no faith, no charitie amongst them. This  
was a good while agoe, it was aboue a  
thou-



thousand yeres past, the time was then wicked, let vs therefore well weigh what wee receiue at their handes. But afterwardes what followed: forsooth iniquitie still getting the vpper hand, sinne ouerflowing the whole worlde, euery one followed his owne way, (of the Pzelacie I speake) fornication being defended, vices maintained, no impietie in a maner rebuked, the Religion was nothing regarded. *Pea, Quidam sacerdotes Baal potius quam domini saluatoris. &c. occidentes animas Christi sanguine redemptas, euertentes ecclesiasticam disciplinam:* there were of the priests (*O heauen! O earth!*) the priests rather of Baal than of our sauiour. &c. murthuring the soules redemed with the blood of Christ, abusing and ouerthrowing the discipline of the Church. And what sayth Gregorie of his time: *humilium sumus doctores, superbie duces,* we be the teachers of them that are humble, but we our selues are the ringleaders of pride. *Sacerdotes nominamur, non sumus,* wee are called priestes (sayth he) but we are not. *Woe* be therfore vnto such priests, through whose peruerse behauiour, and vile licencious life, the Gospell of Christ hath bene so hindered,

C.ij.

the

*A. d. 1100. past  
the Romaine  
Church  
Lambert*

*Io. Peckham  
Cant.  
Archiep.*

*Greg. Maur  
Aug.*

*Ibidem.*

*Gregorie  
was chosen.  
Anno da-  
mini 591.*

## Of the erring estate

Gregor.

the sense of holy scripture so peruerfed. *Culpa uestra hostium gladios exacuit*, your hay-  
nous crime hath sharpened the swordes  
of the aduersaries, your lewdnesse hath al-  
lured the horrible Turkes to take such en-  
terprizes, to inuade Chriftendome, to con-  
quere the lande, to slea the innocents, and to  
bring into moſte damnable ſubiectiō, our  
poore brethren, ſometimes the ſeruantes of  
Chriſt. What were your prayers: abhomi-  
nable. One of your owne Biſhops ſo tear-  
meth them. *Que execrationes potius dicerentur.*  
You name them the celebrazions of Maſ-  
ſes, but they ought rather (ſayeth he) to  
be called curſings, a taking and aban-  
doning of your ſelues to the deuill. Doe  
they then amiſſe (al things, chriſtian reader,  
conſidered) which labour to purge Chriſten-  
dome from ſo deadlye an infection and pop-  
ſon: what: ſhall the reprehenders of vices  
therfoze be called vicious: ſhall ſuch as ſerke  
with true doctrine, with their owne death  
to doe good vnto their countrie, be tearmed  
ſpoilers of the faith, deſpiſers of the church:  
ſhall good thinges bee named euill: is the  
world ſo euill: *Peccatores procul dubio tacendo*  
*nantio. Ec. paſtor occidit*, the ſhephearde without  
doubt

Archiep.

Cant. Io.

Peckham.

of the maſſe

Gregor. Ve-

nantio. Ec.

doubt by holding his peace, murthereth sinners. **W**oulde you then haue the **P**reachers now, the bishops to hold their peace, to see sinne, to suffer it, to murther soules: the **S**ee they salve the bishop of Rome his house, the verge pallace to peruert soules, and shall they not once saye agaynst it: shall not we, shall not Bernarde bewraye the iniquitie thereof: thy Court, thy palace (sayth he) receyueth in good men, but ( **D** lamentable thing! ) it maketh none: naughty persons ( **D** horrible house! ) thriue there: and the good ( **D** vngodlye palace! ) appayre and decaye. **D**oth it not now by this appeare, vnto any heart not ouer parciall, how profitable, how necessarie it is, that wee examine our wayes, that wee call for grace, that we returne vnto y<sup>e</sup> Lord: I commit my credite into the handes of any honest conscience, let him iudge whether I am in fault because I flie from so foule a profession, from so vniuersite a teaching. But is this all: No, you shall yet see the Gospell of Christ better defended, the Citie of God stronglier fortified, you shall see Rome to be Rome, the vsurped power easilye put downe, the smoke of Idolatrie let out, and

*De confid.  
ad Eng.*

**C.**ity.

the



## Of the erring estate

the ministers there of misrule, of mischief, eyther by times to repent, or to sustaine euerlasting reproch. If they henceforth proue good, their former vngodlynesse shall not hurt them, if they were soie for their offences, the truth will not shame them. I craue of the that they will beare with me, though I blot out their paintinges, and bewraye their bugges, their deceiueable Lanternes, their Lemures, with all their abuses: and that bicause the law of nature, of good men, and of God is against them. Neither will I write so vehemently as the estate of the time present would require. For the right hande of God is large, he maye turne the great Turke, and he maye conuert Cane of Cathay, he will (it is not to be doubted) deliuer our friendes here out of blindenesse. So that it were better to see some blames deeply buried, than eyther in any thing to discredit those, whom God maye yet call, or then to trouble christian eares with the reherfall of some offences, peradventure ouer heynous. I will therefore reasonably, friendly, charitably, and with modestie procede.

*Supremacy.* Let vs then begin with the verie bulwark and strongest holde of the contrarie side, which

which if we accordingly doe batter downe,  
yeelde then they must, it is then for them to  
knowledge their obstinacie, the rest they can  
in no wise defende. And what is their chie-  
fest fortresse: the vsurped title of a supreme  
head, their feyned Popedome, their false pri-  
macie. Under this banner, a sinful man bea-  
reth in hand, that he may curse, blesse, aban-  
done the soules of men to the deuill, vnder  
this title he taketh vpon him to rule in hell,  
to raigne in heauen, to comaund the whole  
wozld, and to be king ouer all. Can man do  
any more to imitate Antichrist than this?  
but (to omit suche intollerable pryde and  
blasphemie) shall we indifferentlye exa-  
mine whether the bishop of Rome (for this  
is the question) hath any authoritie by rea-  
son, by good authoritie, by scripture so to do?  
In dede many he hath well sene in the La-  
tine, Greeke, and Hebrue, that holde with  
him: but howe euill such are sene in that,  
which is the ende of good studies, that is in  
the knowledge of GOD, euerye good man  
must graunt. Are they then vtterlye igno-  
rant? No. For they can make smoke where  
no fier is, in darke places they can proue  
most light, in light they will proue darke-  
nesse,

### Of the erring estate

nesse, in deceit truth, in diuelish men they can make good meaning, and in good men most sinne. They can proue the snow to be blacke, the fire to be colde, the blacke cole to be white, the Wheate to be Rie, the Rie to be Rushes, such toyes they can doe, declare they not themselves to be learned: If to defende harlottes, who can doe it fyner: if to maintaine the felwes, who keepeth a more sturre: if to fauor fornication, they haue no fellows. Good Orators (I warrant you) they are. But in the defence of the Pope, what is their reasons: Marrie (say they) as in a Citie ought to bee one chiefe Mayoꝝ oꝝ Magistrate, as in a shippe ought to bee one Maister, as ouer a household ought to be one husbände, and as in a Realme ought to be one ruler oꝝ Prince: so in the Church amongst Christians ought to be (saye they) one head Vicar, one Vicegerent oꝝ Regent vnder Christ. Consider (gentle Reader) indifferently the strength of the crample, wey it with thine owne conscience vprightly. Is it reason bicause a Prince, without the assistance vnder God of others, as of his counsaylers and officers, can not rule well and orderlye his realme, that therefore Christ,

with



without the ayde and helpe of man, may not  
 guide and rightly order his Church: Shall  
 Gods infinite power bee so pinched, and  
 brought into that straightnesse, as to bee  
 compared with the miserable estate and im-  
 potencie of man: Shall the argument bee  
 good, because man maye not, therefore God  
 can not: What shoulde we speake of the *Salomon.*  
 mutabilitie of mans hart, or else of the sted-  
 fastnesse of the Lords counsell: Fie vpon  
 that man, and fie vpon that spirituall man,  
 which woulde chalenge to rule the whole  
 earth, and that woulde abuse the name, au-  
 thoritie and power of GOD, to maintaine  
 such pride. Fie vpon that tyrannicall tryple  
 crowne, chaire, diademe, scepter, and the ca-  
 rying of vpon mens shoulders. Fie in deede  
 (with doloꝝ of hart I speake) vpon all such  
 popish pompe and pompeous poperie. If I  
 be earnest, beare with me, the cause requi-  
 reth it. What reason is it, as though GOD  
 were utterly absent, as though he could not  
 be euery where present, foꝝ a sinfull man to  
 vsurp the maiestie, and such a supreme ma-  
 iestie ouer all, ouer Princes, Kinges, and  
 Emperors: but we shall see, euen with our  
 eyes this pride soone to decaye. Foꝝ the *1. Pet. 4.*  
 prowde

Of the erring estate

*LUC. 1.*

*LUC. 14.*

*MARC. 10.*

proorde is resisted of G O D, and to the humble he graunteth his grace. He putteth downe the mighty from their seats, and exalteth them of low degree. Whosoever exalteth himselfe shalbe brought lowe. The bishop of Rome exalteth himselfe: what then followeth: therfore he must nedes be brought low. And that he doth exalt himselfe, you shall see that most euidentlye proued. Christ woulde not haue neither his Apostles nor disciples to be called kings or Lords. For know ye not (sayth he) that they which seeme to beare rule among the Gentiles, doe raigne as Lordes ouer them, and they which bee great among them, exercise authoritie ouer them: So shall it not be among you. &c. If that then the bishop of Rome doth contrarie vnto this, contrarie vnto Christ, contrarie vnto the Apostles, doth he not exalt himselfe: he doth not onely challenge to be supreme in causes Ecclesiasticall, but also to haue royaltie ouer the Christen people. He will be called Lorde of Lordes, King of Kings, yea, the Pope hath (saith his defender) a kingly power ouer his subiectes, euen in temporall things. Where is Iames and Iohn the

the sonnes of Zebede? where is your mother? why come you not and craue to sit the one on the right hand of the Pope, the other on the left, in his glorie? good God that the eyes of Chzisten people were once opened, that they might equally discern, what it is for one and the selfe same man to be called the seruaunt (O hypocrisie!) of the seruants of God, and contrarie vnto that, to vse a temporall power, a kinglye maiestie ouer all, to haue his sword, his scepter, to haue his guilt stirrups (fye) to put in his holy fete, and in all despayce of humilitie, to haue kings and Emperors to be his footemen. What reason is this? Pride (sayeth Ambrose) hath caused angels to become deuils. Pride (sayeth all the worlde) hath caused the Bysshop of Rome to be called Pope, and of a Pope to procede further in all the degrees of Antichrist. Let neither Cardinall, Councell, nor Docto say: who is like vnto the Pope? who is like vnto the beast? who is able to warre with him? For as sure as God liueth, Babilon that great Citie must fall, the walles of Hierusalem will be raised vp, falsheode must flie, truth will overcome, darknesse must down,  
the

*Ambrose.*

*Apoc. 13.*



## Of the erring estate

the light beginneth to shine, the deuill man-  
gre his head, must yeld, God will haue the  
field. Let vs therfore neuer abuse eloquence  
to defende pryde, to maintaine the Pope.

*Ecclesi. 13.*

For who toucheth Pitch shall bee filed  
withall: and he that will communicate  
with the prowde, shall cloth himselfe  
with pride. Neuer felt our cuntrie men,  
neuer felt learned men greater reppose, than  
when by shewe of skill they haue sought to  
defende shadowes, to defende dreames, and  
to defende the filthie abhominable abuses of  
Rome. Oh it was not without good cause,  
that the Christian Poet then thus spake of  
Rome, of the Prelacy, I say, vnder y name  
of the Citie.

*Mantuan.*

*Si quid Roma dabit, nugas dabit, accipit aurum,  
Verba dat, heu Roma nunc sola pecunia regnat.*

If we haue anye thing from Rome, they  
be trifles. It receyueth our gold, and de-  
ceiueth vs. Alas onely mony nowe there  
raigneth. And what is further sayd there  
of: little praise I warraunt you, and lesse  
it deserueth.

*Ibidem.*

*Quo magis approprias, tanto magis omnia sordent.*

The neerer you come to Rome the worse  
you will like it, the more you loke on it,  
the

the filthier it shall appeere. What should  
I speake of their bziberie, ambition, poyso-  
ning, fornication, and euil liuing: lothsome  
is the life if all were disclosed of their chiefe  
pastor, the thing can not bee denyed, his  
deedes be detestable. Shall we graunt then  
by reason, shall we be so vnreasonable, that  
such a monster should be a maister, and that  
ouer Gods annointed, ouer Kinges and  
Princes: how reuerently doth the scripture  
speake of Emperours and rulers: how vn-  
reuerently doth the bishop of Rome abuse  
and abase them: and yet shall we followe  
the Pope: *Papam imitari debemus*: such is the  
reason that they vse. Gregorie in repprouing  
the pride of the Bishop of Constantinople,  
vseth this reason. There were (sayth he) of  
the Bishops of Constantinople, some that  
were great heretikes, therefore if the bishop  
there should be called the vniuersall Patri-  
arch, the estate of Christes Church shoulde  
decaye. Here if this reason be good, we maye  
frame the like, if it be not, it is Gregorie  
and not I that framed it. There were of the  
Bishops of Rome, some which were great  
heretikes and verie lewde men, therefore if  
the Bishop there should be the chiefe, then  
the

*Prou. 20.*

*1. Pet. 2.*

*1. Tim. 2.*

*1. Reg. 12.*

*24. q. 1. hac  
est fides. &c*

*5. 35. q. 9.*

*veniam.*

## Of the erring estate

the estate of Christ his Church shoulde decaye. This is the Popes owne reason, let him see vnto it. Aske of them what Anastasius, Sifinnius, and Iohn the twelfth of that name were. They were Popes of Rome, the one was an heretike, the seconde was a wicked man, and the thirde was a monster and a very Epicure. Liberius likewise was an horrible heretike, an Arrian, & yet B. of Rome. I report of them as I finde it in the booke written by the Popes owne friends. Thus for my parte, touching reason, they finde me so reasonable, that I answere, and yet vse their owne reason.

But shall we now see what authoritie they haue, for reason (we perceyue) they haue none, and who the chiefeest champions be that defende this primacie: you may not thinke but that there are many of them, yet what they are, that is to be considered. They be no Apostles, nor yet disciples of Christ, they be the Popes of Rome themselves, their Cardinals, their Bishops, their Doctors, their dearlings, their hirelings, they be those whose necks were vnder the yoke, either therevnto allured through gifts, faire promises and flatterie, or forced through feare,



feare, or through ouermuch simplicitie blinded and seduced, who so doe we forth and behelde the pompous chariot of iniquitie. And that I saie not to vtter vntruth, that the thing may appeare, they were Stephanus, Iulius, Pelagius, Symmachus, with such like, all being bishops of the See of Rome. The case in controuersie is their owne, they maye not be their owne iudges, in that their owne lawe is against them. For I am sure (indifferent Reader) that in a controuersie betwene thee & an other, thou wouldest not willingly be tried by the defendant thine aduersarie. And could the Pope except he were his owne iudge, maintaine his primacie: No. And therefore being better aduised, they make this law, that the Bishop of Rome may iudge all, but he may be adiudged of none. And who made it: Innocētius, Antherius, Gelasius. And what were they: Bishops of Rome. If therefore they prouided for their owne preferment, coulde you blame them: Naye, you may in no wise blame them, though they carie (these be their owne wordes) an innumerable sort of people with them by heaps into hell. And why: because they doe iudge al, but

*Ex dictis  
Bonifacii.*

*Ibidem.*

D.)

none

## Of the erring estate

none maye iudge them . I vse ( Chriſten  
reader ) no deceit, they be their owne words,  
wey the with indifferencie, I aske no more,  
it ſhall doe thee good ſo to doe . Doubtleſſe it  
is both a pleaſure , and alſo a great griefe  
vnto him that hath eies and vnderſtanding,  
to ſee their lawes , to beholde their authori-  
ties : a pleaſure it is , for that he ſeeth their  
ſonde iuglinges , being himſelfe free from  
their filthie bondage and trumperie : A great  
griefe it is, to ſee men, and thoſe men which  
be our brethren , and are called Chriſtians,  
to be ſo much giuen to blindeneſſe , addicted  
to ſollie , and ſo further ſuch ſubiectes vnto  
the ſeruitude of ſo intollerable a wicked-  
neſſe. We conſider we more of their lawes,  
and let vs conſider them indifferentlye . For  
at the firſt beginning of their pontificall  
prowde kingdome, they thought good to or-  
daine lawes , that ſo vnto vs at this time,  
their aunſwere for lacke of reaſon and ſcrip-  
ture , might yet be : *Nos legem habemus.* &c.  
We haue a law, and by this law we defend  
our doings and freedome , by this we rule,  
by this we raign. And what be their lawes :  
ouer vile, to abhominable, I warrant you.  
*Ex decret.* They be theſe , The Pope be he neuer ſo  
euill,

euill, yet must you coniecture and ghesse  
 him to be good. **Though we know him to**  
**be lewd, yet lo, we must ghesse that he is not**  
**so. O execrable blindnesse!** The Pope graū-  
 teth the authoritie of the sword, that is, *Ibidem.*  
 of a Princely gouernement. **Is not this**  
**a passing pride?** The Pope is not only in *Ibidem.*  
 spirituall causes the chiefe, but also in  
 temporall. **O mightie ioly Monarch!** The *Ibidem.*  
 Pope hath all lawes (O hollow place, and  
 not holic!) conteyned within his breast.  
 No man maye hate him. **Take heede of** *Ibidem.*  
**that, you may not mislike him.** He may dis- *Ibidem.*  
 pense in things contrarie vnto the Apo-  
 stles. **No maruaille, for that is the right pro-**  
**pertie of Antichrist.** All questions concer- *Ibidem.*  
 ning faith, he must determine. **And must**  
**he be the very touchstone?** Shall holye scrip- *Ibidem.*  
 ture be so excluded? His mynde is to bee  
 preferred before all the bishops. **In deede**  
**that is the next waye to reigne.** Of man- *Ibidem.*  
 slaughter, or adulterie, he may in no wise  
 be accused. **No, though he be neuer such a**  
**whoremonger, though he murther neuer so**  
**many. Yea, and that we should go into hell**  
**in deede, there to beare him companie, their**  
**law is, that we must follow him, we must**

D.ij.

kill,



## Of the erring estate

kill, if he kill, we must do as he doth. *Et sperent te tartara regem?* Must we serue him in hell: He may not looke for Rhadamanthus place, he is no such Executoꝝ of iustice. Let him take heede, that he come not vnder Tisiphones handes. With the rest of their lawes, what shoulde I trouble thee: they are, if it maye be, than these, a great deale worse. I will not much scan vppon their impietie, there is no person that can reade (the thing vprightly considered) but will, and may regarde them accordingly. Onely thus much I say, if pride, if couetousnesse, if desire alone, and onely to raigne, hath bene the grounde, and was the verie cause, why such lewd lawes were made, if Sathan was the subtile secretary therein, why trouble we our selues: why torment we our consciences: why care we ought for them: we see his authoritie, let his pardons alone, haue not to doe with his dispensations. *Papa quandoq; minimum papaliter dispensat*: The Pope (thus saith his owne Lawyer) doth sometimes too popishly dispense. What authorities the bishop of Rome hath, specially to maintain his estate you haue heard: Now what authorities be against him, let his friendes be

Barthol.  
Brixienfis.

be contented to heare. I will be brieft, I will not be partiall. To begin I neede not with the primitive estate of Christ his Church, wherein we can finde no such primacie, no superiority amongst the Apostles, who then all hauing receyued the holpe ghost alike did preache the Gospell, and so faithfully did set forth the truth, without pride, without challenge of the highest roome, or once mention of any supreme heade to be had or exercised among them. Let the Popes owne authorities preuaile, let his evidences be seene, are not the wordes thereof these? Although Peter, Iames, and Iohn were preferred by our Saviour in a maner aboue the rest, yet *Clemens.* claymed not they any glorie, or title of primacie: and shal then the Pope claime that, which Peter neyther would nor could not? In the time first of Cyprian we reade, that certaine lewde Priests being worthily condemned by the Bishops of Aphrica, ranne to Rome, that by the Bishop there, they might haue the matter farther discussed. Cyprian findeth great fault with the hearing of them, and wryteth thereof vnto Lucius then bishop of Rome, saying that vnto euery bishop a portion of Christs flock is committed,

## Of the erring estate

mitted, who shall render accordingly an account for the same, and that therefore these men ought to be tried, as in dede they were in Aphrica, and that by and vnder their owne bishops: he writeth likewise at large concerning the same, and much reprehending it vnto Cornelius. Now what authoritie, or what ground of supremacie, a few disobedient and conuict Priests coulde purchase vnto the See of Rome, iudging vprightly, I see not. But if they be either so ignorant, or so arrogant, as to frame vpon these runnagates, their right, and vsurped title, let them then, and wyth good indifferencie consider, how Dioscorus their Pope of Rome being excommunicated, and yet touching no matter of faith, did appeale (for so they theselues name him) vnto the Pope, the Patriarch of Constantinople. Here we finde another Pope, and vnto whome their Pope of Rome hath appealed. Touching the time of Constantine, it was he, & not Siluester, it was the Emperour, and not the bishop of Rome, that made lawes in defence of the Christians, it was the Emperour that condemned the writings of Arius, it was he that called from banishment

Por-



Porphyrius, and it was onely he that then  
 made an edit against heretikes. But if they  
 will haue it that Constantine did ordeine þ  
 bishop of Rome to be the chiefe, then let  
 them goe forwarde in their hystorie, wherein  
 they shall finde, how at that time this voyce  
 was hearde, *hodie venenum ecclesie est immis-*  
*sum*, nowe doth poyson enter into the  
 Church. And that this voyce was true, you  
 shall well proue, if you examine throughtlye  
 the whole doings of Siluesters successours.  
 For (O Lord) what crueltie was amongst  
 them! what ambition! what symonie! what  
 disobedience! what heresie was amongst  
 them! Come we then vnto the Emperour  
 Iustinianus his time. For concerning Mar-  
 cellus and Anacletus, if the decrees in their  
 names set forth, be theirs, (as in dede they  
 seme not to be) they were bishops of Rome,  
 and therefore is their authoritie contrarie  
 vnto the scripture, in aduancing themsel-  
 ues, nothing worthe of anye reasonable  
 man, or of anye indifferent Christian to bee  
 esteemed. And befoze we speake of Iustinia-  
 nus, you must vnderstande that there were  
 in his time, and vnder him, among others,  
 fve especiall Cities, that is Rome in Italy,

D. iij.

Con-

## Of the erring estate

Constantinople in Thrace, Alexandria in Egypt, Antioch in Siria, & Hierusalem in Iudæa. Of these five, there were five chiefe fathers or Patriarches, euery one hauing a full and a seuerall authoritie in causes spiritual, such I meane, as Archbishops should haue, euery one within his owne and proper Province. Neither did anye one Patriarch either intermedle with the iurisdiction of the other, or clayme a Primacie the one aboue the other. They were seuerall Cities, seuerall Provinces, seuerall Patriarches, seuerall in authority, & equall in dignity. And that this is most true, the wordes of Iustinian himselfe shall testifie, who hauing next vnder Christ, a kinde of supreme authoritie, made certaine Ecclesiastical lawes to gouerne and rule them all. So that some lawes being made concerning the Clergie, for the due execution of the same, he sendeth his especiall commaundement vnto the sayd five Patriarches in these wordes: *Iubemus igitur beatissimos Archiepiscopos, & patriarchas, hoc est, senioris Romæ, & Constantinopolcos, & Alexandrinæ, & Theopoleos, & Hierosolymorū. &c.* we wil therfore that the most holy archbishops and Patriarches, that is to say of  
old

Imperator,  
Petro gloriosus  
prep.

old Rome, Constantinople, Alexandria,  
Antioch, and Ierusalem &c. He writeth  
not to one alone, least that one should challenge a superiortie. Where was then therefore of Rome the supremacie: certaine bishops he had vnder him, so had the rest, this was all his authoritie. Iustinian his stile vnto the bishop of Rome was this: *Ioanni viro beatissimo, ac sanctissimo Archiepiscopo, & Patriarchæ veteris Romæ*: To Iohn the most blessed man, and most holy Archbishop & Patriarch of old Rome. And here least any may gather any thing by these wordes, most blessed & most holy, you shall heare in what order he writeth vnto the Bishop of Constantinople, weygh both the styles, and you shall see Constantinople to haue the greater reuerence, his wordes vnto him be these: To the most holy Epiphanius, and most blessed Archbishop of this holy royall Citie, and vniuersall Patriarch. Yea, Iustinian in playne words sayth, that Constantinople (*Est sanctissima maior ecclesia*) is the most holy & worthier Church. Iustinian, no man can well denie it, was then vnder Christ in earth (if they will terme it so) the supreme heade, he then, and none

*Iustin. Io-  
anni vi-  
ro. &c.*

*Iustin. An-  
thenio san-  
ctiss. &c.*



Of the erring estate

none other made lawes, and the same aswel  
spirituall as temporall. Vnto the Clergie  
these were his wordes: we commaund: we  
will not suffer: we ordeine: we streight-  
lye prohibite: we appoint: we will: we  
bidde: These be wordes of greater autho-  
ritie than the bishop of Rome ought to vse,  
they be wordes by authoritie commaunding  
him. And that the Pope ought not to vse  
them, Gregorie in manifest wordes beareth  
witness: for writing vnto the Bishop of A-  
lexandria, thus sayth he: Which word of  
bidding I woulde to bee farre from my  
hearing, for I know who I am, and who  
you are. In calling, you are my brethren,  
in maners, my fathers: therefore I badde  
not, but endeouored to shew what things  
seemed profitable. Princes maye vse these  
wordes bidding. &c. in them they be tolera-  
ble, and therefore the same Gregorie wri-  
ting vnto the Emperoꝝ, sayth: *Quantum ad*  
*me attinet, serenissimis iussianibus obedientiam*  
*præbeo*, In that which appertayneth vnto  
me, I yelde, & render due obediēce vnto  
your maiesties most roial biddings & cō-  
maundements. I would to God, in hart I  
wishe it, that as the Pope did here vnto the  
Emperoꝝ,

*Gregorius  
Eulogio e-  
piscopo A-  
lexandrino*

*Idem Mau-  
ritio Au-  
gusto.*

Emperoz, so al we would do vnto our most gracious souereigne and most royall Princeesse the Quænes Maiestie, and so vnto hir successoꝝ. You see that there is no cause but we shoulde doe it, there is no reason, no authoritie to the contrarie. Let any indifferent man reade the Chronicles, yea let him reade their owne writings, and it shal be euident, that the Bishops of Rome had not the title of any such Primacie, untill at length thoroꝝ pride and ambition, contrarie vnto all custome and good order, they vsurped that authoritie. Symmachus and Laurentius, being both at one time chosen Bishops of Rome (*tanta est discordia fratrum*) after much strife and controuersie, were faine to go vnto Rauenna, there to abide the iudgement, (as in deede they did) of Theodoricus the king. Pelagius the second, how was he chosen? *absq̃ decreto Principis, contra consuetudinem*, *Naucletus.* without the decree of the Prince agaynst all custome. Here they see that it was contrarie vnto all former example, that the bishop of Rome shoulde be chosen against the decree and will of the Prince. Bonifacius the third did will, that the election of the B. of Rome shoulde consist and be determined by

Anno do-  
mini. 604.

Of the erring estate  
by the iudgement of the Prince, of the Cler-  
gie, and of the Laitie, & that for good causes.  
But Phocas (they saye, marke well when  
their kingdom began) commaunded at the re-  
quest of the B. of Rome, that all Churches  
should be obedient vnto y<sup>e</sup> Romain church.  
And yet was the authoritie of y<sup>e</sup> bishop not  
withstanding so smal, y<sup>e</sup> he should be suffered  
to do nothing without y<sup>e</sup> commaundement of  
y<sup>e</sup> Emperour. For Bonifaci<sup>9</sup> the fourth was  
glad to aske leaue of Phocas that he might  
transpose the temple Pantheon, to be the  
Church of our Ladie, and of all Sainctes.  
Bonifacius the fift, coulde not without the  
licence of Heraclius the Emperour, not so  
much as he suffered to take the tiles from  
Romulus temple, to couer S. Peter his  
Church. Neither was this in the time when  
the Church was persecuted, it was six hun-  
dredth and twentie yeres after Christ, it was  
when all Christendome (as they say) obeyed  
the Bishop of Rome. But what obedience  
was giuen him, by his obedience vnto the  
Emperour, it maye appeare. For if it were  
not lawfull for him without y<sup>e</sup> Emperours  
leaue, to medle with the tiles or tempo<sup>r</sup>all  
goods of one Church, then it was lesse law-  
full



full for him to haue to doe, as he now claymeth with y whole temporalities of all the Churches in Christendom. If he might not doe so litle a thing without the consent of the Emperour, much lesse might hee doe greater thinges, much lesse lawfull it was for him to depose Christian Princes, and to tread vnder his fete Kings and Emperors. Let here indifferencie take place, if wee be wise, we wil wey these things without partialitie. Neyther may I here omit Paschalis which was chosen to the Bishopricke of Rome in the ycare of our Lorde. 817. Who for that he was not elected by the authoritie of the Emperour, was faine to sende vnto Lewys named for his clemencie Pius, then being Emperour, to declare in whome the fault was, and that it was long of the people and the Clergie that he was so elected, adding further that he was chosen against his will. With this satisfaction Lewys was pleased, and therebyppon he wrote vnto the people and Clergie that they shoulde kepe the institutions and decrees of their auncelours, and that they shoulde not offende the imperiall Maestie againe. This is so manifest that what should we neede any more?

and

## Of the erring estate

and yet seeing I am entred into the historie,  
I will alledge what Gregorie the fourth  
did, in acknowledging his ductie vnto the  
Emperoz. He being chose bishop of Rome,  
by the consent of the people and the Clergy,  
would in no wise take vpon him that digni-  
tite, vntill the sayd Lewys had confirmed  
his election. Hath then the Emperour no-  
thing to doe with the chosing of the Bishop  
of Rome: who is so fonde as to defend such  
absurditie: is not this playne: is not this  
true: is not this in their owne historie:  
was not Benedictus the thirde, confirmed  
Bishop by Lewys the second: was not Ni-  
cholas the first, confirmed by the same Em-  
peroz: & that it should be so, was it not the  
order alwayes, the lawe, and the custome:  
Concerning their Counsels, in speaking of  
one, we shall easily bewray the weakenesse  
of the others, and that if specially we touche  
any of their chiefe. Their Councell holden  
at Chalcedon in Asia, they do in al things  
so reuerence, receiue, and so beleue, as they  
doe the foure holpe Gospels of our Saviour  
Christ. If then we can proue errors there-  
in, of necessity must they acknowledge their  
Councell to be erroneous, and themselues  
to

to bee blasphemous. Let them now take  
 heede, for if this go forwarde, their craking  
 of Counsels, their authoritie of fathers, shal  
 henceforth not helpe them a farthing. But  
 how shall we proue it? Euen by the Bishop  
 of Rome himself, I think his friendes will  
 be glad of such a iudge. If he procede against  
 them, let them blame none but him, whose  
 blames they seeke to defende. To be brieft,  
 thus shall we proue it:

All such as haue offered vnto anye man a  
 prophane name, a name of rashnesse, of  
 pride, and of blasphemie, were erroneous  
 and wicked.

But the Counsell holden at Chalcedon  
 hath offered vnto the Bishop of Rome a  
 prophane name, a name of rashnesse, of  
 pride, and of blasphemie.

Therefore the Counsell holden at Chal-  
 cedon was erroneous and wicked.

Here the Proposition at large is vndoub-  
 tedly true, the lesse is proued out of Grego-  
 rie Bishop of Rome, in his Epistles vnto  
 Eulogius Bishop of Alexandria, vnto  
 Iohn Bishop of Constantinople, & vnto  
 Anastasius Bishop of Antioch. The Con-  
 clusion can in no wise be denied. Note now  
 then



## Of the erring estate

then in what estate, in what strength is their Euangelicall Councell, vnderstande how some they are disproued, and how easie it is to detect their pryde, their vsurpation, their blasphemies, & ambition. I see a great deale more, which I might haue saide, touching reason and authoritie, but to any reasonable man; to any not drowned in the beerie pit of darkenesse, thys much may suffice. Wherefore, forget not that Gregorie calleth this name of a supreme head, of a generalitie, of an vniuersall Patriarch, of a supreme Bishop (for all is one) the name of pryde, of rashnesse, of blasphemie, an vngodly, a wicked and a prophane name, and that he further sayth: None of my predecessors, no Bishop of Rome, hath at any time agreed to vse so vngodlye a title. Let not such also forget, who take vpon them so rashly, & so vnlearnedly to maintain the bishop of Rome, what Gregorie herein further sayth, his wordes be these, for that they are manifest, I may not omitte them. Who is therefore (sayeth he) in so corrupt, and naughtie a name, set, except he, before vs to be folowed, which despising the legions of aungels, appointed with him in  
 ) equall

*Greg. Eul-  
gio & A-  
nastasio.*

*Greg. Ioan-  
ni episcopo  
Constanti.*

equall fellowship, hath leapt out into the highest poynt of singularitie, to the intent he might obey none, but rule all? who also said: I will clyme vp into heauen, and make my seate aboute the starres of the skye, I will sit vppon the glorious mount towards the North, I will clyme vp aboute the Clowdes, and will be lyke the most highest. Let those which are in blindnesse, if they haue eyes, see, if they haue eares, let them heare, if they haue reason, let them iudge, if they haue learning, let them discusse, whether these wordes be so plaine, as the Pope in no wise, except he renounce his pardones and pride, can auoyde them. Well, shal we haue a beu of the scriptures? shal we see what in them y<sup>e</sup> bishop of Rome hath, to maintayne his papacie? One thing (Christen Reader) before I beginne, I dare faithfully promise thee, that thou shalt finde throughout y<sup>e</sup> whole testament, neither Papa, Papatus, Primas, nor Primatus, to be graunted vnto any of the Apostles of Christ, then much lesse vnto the Bysshop of Rome. Warry we must confesse, and we will doe it freely, that there was a foolish contention amongst the Apostles, euen in Christ his

Esay. 14.

Luc. 22.

## Of the erring estate

*Marc. 10.*

*Math. 20.*

*Esay. 14.*

time, before he suffered, which of them should be the greater. But our Saviour did muche reprehende them therefore as we reade at large thereof in the Scriptures, where hee sayth that amongst the Princes of the Gentiles such worldly power, such dominion is vsed: *Non ita erit inter vos*, it shall not be so amongst you. And yet notwithstanding all this, the Bishop of Rome will needs haue Peter (God knoweth little for Peters sake) to haue the preheminencie, the maiortie, the superiortie ouer all the rest. Christ alloweth it not, the Pope will, belike it shall be as he will. That I speake no worse of him, a wilfull part he playeth thus in abusing holye Scripture, in peruertering the sense, by his insensible reasons, to serue his turne and desire. But deale he as he list, yet dare I lay, that he shall be brought down to the depth of hell. And as for his arrogant & al ignorant arguments, they shal bee here layde out, their weakenesse shall be disclosed to their shame that still will defende him, and to their praise that in time forsake him. I craue of thee (good Reader) in hys name, before whom we al must be iudged, y thou wilt for thine owne sake, see vnto these  
argu-



arguments, consider their absurdities, and wey them with indifferencie. Their first sonde argument is. this: Christ sayd, thou art Peter, and vpon this rocke I will builde my Church. Therfore the Bishop of Rome is the supreme heade. O Lorde what a wise reason is this! where was Logique, and that I speake not of the rest, where was common sense when this was framed: vppon what will he builde his Church? shake off blindness, confesse the truth, *super hanc petram, id est, super hanc fidem*, vpon this rock, that is to say, vpon this fayth. Upon him which rightly confesseth that Christ is the sonne of the liuing God, shall the Church be builded. And did none euer confesse that but Peter: yes, all the rest of the Apostles, Iudas Iscariotes excepted. Therefore vppon them all, vpon any, whosoeuer that confesseth Christ to be the sonne of y liuing God, is the Church builded. For what is the building of Christ his Church: is it any thing else, than the increase of faithfull people, confessing and acknowledging the faith of Christ: what dreame they than, vpon *Tu es Petrus; & super hanc petram*? perceiue they not how that place of scripture is most playne:

*Math. 16.*  
*Behold how*  
*this place is*  
*abused.*

*Ambrose.*

## Of the erring estate

*Esay. 6.*

*Marc. 1.*

*Ioan. 21.*

*Note how  
this place is  
perverted.*

*Matth. 10.*

or is it vnto them that the holy ghost, by the  
 Prophete Esay doth thus speake : you shal  
 heare, but you shall not vnderstand, you  
 shall see, and yet not perceyue. Oh, re-  
 pent, and beleue the Gospell. For this ar-  
 gument they themselues see, doth neyther  
 proue in Peter any superiortie, nor yet that  
 their Pope ought to haue anye primacie.  
 Proceede we then to their other arguments.  
 Christ sayde vnto Peter, feede my lambes,  
 feede my sheepe, feede my sheepe : therefore  
 Peter is the heade of the Apostles. I weene  
 this be to headie an argument, in the iudge-  
 ment of any reasonable man, to be graunted.  
 Of Logique I will no more speake, for as  
 all men may see, they eyther vtterly lacke it,  
 or else they want good matter therein to vt-  
 ter it, or both. Shall it follow, bicause Christ  
 bade Peter feede his sheepe, that therfore he  
 is the heade of the Apostles : what is it to  
 feede Christ his sheepe : is it anye thing else  
 than to preach the Gospell, and so to instruct  
 men in the faith : sayde he not then as much  
 vnto the rest : *hos numero. 12. misit Iesus,* Christ  
 sent forth euerie of the twelue to preache, *ad*  
*oues perditas,* to call home the strayed sheepe,  
 to feede them. He gaue no one iote of autho-  
 ritie

ritie vnto Peter, which he gaue not vnto all the rest, he sent them all to pzeache the Gospell, to feede his shepe. But why would the Bishop of Rome haue Peter, so plainly against the scriptures to be the pzin cipal or chiefe among the Apostles? *latet anguis in herba*, there is a pad in the strawe: it is not be ye assured, to further Peter, it is nothing for Peters sake: it is to the intent that he him selfe (O proud man!) might challenge a superiortie ouer all. This is the cause that these blinde arguments came forth, that the scriptures be so wrested, abused, and belped.

Againe, they thus reason. Christ sayth vnto Peter, thou shalt finde in the fish his mouth a peece of coyne of foure drammes, paye that for me and thee: therefore Peter hath a pzin macie ouer all the Apostles. A perfitte argument I warraunt you, if it be thzoughlye weyed: there was neuer such absurd toyes, neuer such boyish bzawling, I dare saye, deuised. Doth, I pray you, Christ, because hee then payed tribute, challenge vnto him selfe, therefore anye power, did not as manye as were at Capernaum pay the tribute of two drammes: did anye one of them thereby claime an authozitie: how shall Peter then

Math. 17.

Why howe  
this place is  
wrested.



## Of the erring estate

*Dem. ex or-  
rat. de fal.  
legat.*

*Cicer: pro  
M. Calio.*

*Luc. 22. Se  
howe this  
place is  
misvsed.*

hereby haue any superiourtie : is it bicause  
Christ payd for him two grotes : good God,  
a great manye , yea all, (they must needes  
graunt) payd at Capernaum, for their ser-  
uants the like tribute , and yet did they not  
therfore attribute vnto their men any chiefe  
dignitie. The truth is mightie , and the  
contrarie is weake : the truth hereof is, Pe-  
ter had neuer a pennie, and therfore Christ  
with that one coyne , least he shoulde be an  
offence vnto them, payd for him. This is the  
right sense , there is no more in it to seeke.  
What can be plainer than this : what can  
be more peruerse, than to shadow with lies,  
with lewdnesse so manifest a truth ? But  
O the great strength of veritie , which a-  
gainst the deuillish craft and subtilty of men,  
and agaynst all the false guiles of any who-  
soeuer , of hir owne force doth defende hir  
selfe ! an other of their argumentes is this.  
Christ sayd vnto Peter, Simon, Simon be-  
holde Satan hath desired to lifte you , as it  
were Wheate : but I haue prayed for thee,  
that thy faith faile not : therfore Peter hath  
a maiortie ouer al the Apostles, and is their  
superiour. Suppose here ( Christen reader )  
what these men would doe, if others framed  
against

against them such foolish and self will arguments. Neuer saye that they are learned, except they haue some better learning. But I maruayle not so much at their blindnesse, I haue bene in it, I know therof the effects. If I wondered at any thing, it shoulde be at this, that there are amongst so many men, not so much as one eye. Neyther speake I of corporall eyes, but of those rather which Angels haue, the eyes of vnderstanding, the eyes wherewith God is seene, wherewith his holy worde is vnderstanded. Now touching this place of Scripture, whereas Christ sayd vnto Peter, that Satan desired to sift them, as it were Wheate, the ryght meaning (marke well indifferent Reader) thereof is, that our Saviour Christ perceyuing the time of his passion to appoche, and vnderstanding the frailtie, temptation and feare that his Apostles shoulde then be in, he sayd: all you shall bee offended through me this night, for it is written: I will smite the shepherde, and the sheepe shall be scattered: & here howe plainly the Euangelist S. Marke setteth forth that place of S. Luke. The shephearde is Christ, the sheepe are the Apostles, at his taking they

*Marc. 14.*

Of the erring estate

*Ibidem.* scattered : *relictis illis, omnes fugerunt*, they left him in the handes of his aduersaries, and fled awaye. This is it that Satan desired to sift the. What followeth : but I haue prayed for thee (vnto Peter he sayth) that thy faith faile not. And what gather wee of these wordes : forsooth, that Christ seeing, considering, yea, uttering the estate to come of Peter, that is, how in that day he should denie him thrise, and that before the Cocke crowe, he thought it necessarie also, as needfull it was, that Simon by name should receiue some wordes of comfort, that he should vnderstand, though through feare he denied him, that yet his faith shoulde not so faile, but that in hart still he would acknowledge him to be the sonne of the liuing God, and though that through frayltie he did fall, yet should he through due repentance be raysed vp againe, and so should not his faith faile. Where followeth also in the same place :  
*Ibidem.* and when thou art cōuerted, make more constant thy brethren. That is, after thou hast denied me, after thou hast bitterly wept and repented, call then together thy brethren, call those that are fled, confirme them, tell them that you all haue done euil, will them  
nowe



now we with thee to repent and to be soze.  
 Such is the sense of that text, it soundeth  
 (you see) in no wise to any superiortie. And  
 touching the authoritie of binding and lo-  
 sing, as it was giuen vnto Peter, so was it  
 vnto all the rest, and that without anye ex-  
 ception. For our Saviour speaking vnto  
 them al (as S. Iohn witnesseth) saith thus: Iohn.  
 whose sinnes soeuer yee remit, they are  
 remitted vnto them, and whose sinnes so  
 euer yee retain, they are retayned. Saint  
 Mathew recordeth the same, his wordes be  
 plaine, the sense is euident, the meaning is  
 manifest, what would you more? S. Paule  
 himselfe (a thing to be marked) being ac-  
 cused before Festus, there and then appea-  
 led not vnto Peter, but vnto Cæsar, shew-  
 ing thereby vnto vs, that in causes, accusa-  
 tions and controuersies, it is not vnto the  
 Pope, but vnto the Prince that we ought to  
 appeale. Wherefore these thinges with an  
 vpriht iudgement, with an honest consci-  
 ence considered, how, by what meanes, shall  
 the Popes primacie be defended: the foun-  
 dation thereof is pride, the fruite is popson,  
 it can not be praysed. Reason is wholpe a-  
 gainst it, good authorities do earnestly with-  
 stand

## Of the erring estate

*Esay. 14.*

stand it, and holpe scripture doth altogether denie it. If good reason therefore maye take place, if right authorities can preuaile, if sacred Scripture shall ouercome, who is he now, where is any that will maintaine, defend, uphold, or assist either the Pope, or his feyned, painted, hollow Popedome? I will therefore conclude, yea, the kings of the earth (as sayeth the Prophet Esay) doe one after another conclude and say: How happeneth it, that the oppressor leaueth off? is the golden tribute come to an end? art thou wounded also, as wee? art thou become like vnto vs? thy pompe and thy pride is gone downe to hell. Mothes shall bee layd vnder thee, and wormes shall be thy couering. The Cockatrice which came out of the Serpents roote, we see now rooted out, God graunt that it neuer take roote, so ragingly to rebell against heauen againe.

Here seeing then that the chiefest bulwark of vnbeliefe is battered downe, seeing the gate of Babilon is broken, seeing that the very seate of Lucifer is defaced, seeing his proude pallace is ouerthrowen, wee maye briefly speake of the branches, which, sayd we nothing, the roote being destroyed, would  
else

else of themselves in verie short time fayle,  
 die, wither, and decaye. For if the Pope bee  
 put downe, how can dreaming Purgatorie  
 stande: how can his Bulles liue: how can  
 his Pedlars, and his Pardons pꝛcuayle: of  
 these things, and of such others, I meane  
 as bꝛiefly, so in plaine wise, and indifferent-  
 ly to speake. Yet first I see it needefull, that  
 we aunswere vnto certaine obiections now  
 bellowing in the thꝛotes of the aduersaries,  
 that so their vaine dartes and foolish reasons  
 thꝛoughly weied, they acknowledging their  
 disease, maye with a moze moderation of  
 mynde with vs consider, what things they  
 be, whence they came, and whereto they  
 tende, whereof we haue to treat. Shall we  
 (saye they) mislike the fayth which our fa-  
 thers pꝛofessed when we were boꝛne: if the  
 common people which knowe not the lawe,  
 and are accursed, doe folloꝝ this newe doc-  
 trine, shall we be also seduced: doth any of y<sup>e</sup>  
 chiefe Rulers, of the Lords, of the Lawyers,  
 or of the learned beleue it: Ah, *sicut patres*  
*uestri ita & vos*: as your fathers the Phari-  
 sies haue objected, wil you also object: if S.  
 Paule had still folloꝝed the Pharisaicall  
 law, which his father embraced, and wher-  
 in

An ob-  
 iection.

*Ioan. 7.*

An an-  
 swere.

*Actes. 7.*



## Of the erring estate

In he was bozne, he had not bene worthe to  
 haue the name of an Apostle of Christ: if  
 Peter, if Barnabas, if the rest had not forsake  
 the rites and lawes then vsed whē they  
 were bozne, and which their forefathers  
 helde and kept, they had neuer bene accounted  
 the Disciples and followers of Iesus.  
 Touching the common people, you knowe  
 how the Pharisees foolishlye objected by the  
 same wordes, the selfe same thing against  
 our sauour. And as you saye: these Protestants  
 be mad, they haue no learning, so sayd  
 they: *turba haec non nouit legem, execrabiles sunt*,  
 these foolish people know not the lawe,  
 they are accurst. But let the Pharisees, let  
 their followers speake what them list, wee  
 must saye: *nunquam sic loquutus est homo sicut  
 hic homo*, there is no preaching like vnto the  
 Gospell, there was neuer man that set forth  
 such doctrine, there is none that may be com-  
 pared vnto this. S. Augustine before his  
 conuersion vnderstanding that the poore  
 Christians did preuaile and now somewhat  
 better liking their doctrine, sayth: *Quid pa-  
 timur?* what suffer wee? *surgunt indocti, &  
 rapiunt caelum, & nos cum nostris scientijs dimer-  
 gimur in profundum*, the vnlearned doe rise

vp,

vp, and they get heauen : but we with all our knowledgess are drowned in darke-  
ness. Let none therefore alleadge that wee are vnlearned, for were we so, *indocti rapi-  
unt cælum*, these vnlearned, these foolish pro-  
testants doe get heauen. It is they which by  
persecution be encreased, and by suffering  
of fire, water, and sword are so multiplied,  
that they may well say : *magna est veritas, &  
preualet*, mightie is the truth, and shee o-  
uercommeth. And concerning the chiefe  
rulers (right great praise be therefore vnto  
God.) They were not of a long time so de-  
sirous to heare the truth, nor so willingely  
to embrace it as now. If some be yet clog-  
ged, if their eyes be not opened, what mar-  
uaile? When the Prophet Ieremie percei-  
ued that the people would not repent, what  
sayd he? *for sitan pauperes sunt*, peraduenture  
they are foolish and simple, they vnderstand  
not the Lordes way : *ibo igitur ad optimates*,  
I will goe therefore vnto their heades, and  
rulers, vnto the chiefe, & *ecce magis hi simul  
confregerunt iugum, ruperunt vincula*, but loe,  
these in like maner haue rather broken the  
yoke, and burst the bandes in sunder, these  
are worse than y other. Now say you now?  
What

Ieremi. 5.

## Of the erring estate

What speake you of the chiefe and Rulers :  
as for the learned, I will confesse the truth,  
there are in the ministerie men verie simple  
and of small vnderstanding, I knowe of the  
a number, I wil not denie it, the thing may  
in time be remedied : but to speake indiffe-  
rentlye, if we examine the ministerie with  
the former prelacy, they are as learned now,  
yea, better learned than euer they were. For  
in times past, what say you vnto Priestes,  
what say you vnto Bishops that coulde not  
speake anye true Latine : Let none thinke  
that I flander them, they were such, and  
therfore to excuse themselues, thus they say :

*Dist. 38. &c* If the Bishops or Priestes doe speake a-  
misse, through ignorance in Grammer,  
they maye not bee therefore despised of  
schollers (no marrie) bicause the faultes  
are rather to bee aduoyded in maners,  
than in wordes: A proper matter, and an  
arche argument be ye assured. The faultes  
in a mans life are to be rather aduoyded,  
therefore such Bishops or Priestes as can  
not speake true Latine, are not to be disprai-  
sed. I pray the of felowship, chriстен reader,  
findest thou herewith anye fault : if a poore  
Minister had made any such, shoulde he not  
haue



haue bene flowted : is this their learning ?  
**O** learned fathers ! Fie vpon such an igno-  
 rant time, it was to darke, it was intollera-  
 ble. *Non est deponendus aliquis propter imperiti-*  
*am*, no spirituall man (say they) should be  
 depriued for ignorancie. **W**hy speak they  
 then of the learned, they themselues being  
 not only ignozant, but also the defenders of  
 ignozancie : what talke they of learning :  
 the effect of their whole glosaicall studie is  
 this : Beholde the deceitfull pen of the  
 Scribes hath set foorth lyes. What lear-  
 ning, what wisdom then can be amongst  
 the ? An other obiection is this : we see (say  
 they) the iniquitye of the time, this doctrine  
 cannot be good, there is such vngodlinesse e-  
 uery where. In dede we cōfesse that y<sup>e</sup> world  
 is naught, yea, and that we are naught, we  
 neither wil noz may iustify our selues, *siletio*  
*culpa crescit*, we hide not our faults, we con-  
 fesse the vnto God, of him we craue mercie.  
 And what is y<sup>e</sup> cause of this mischief : let vs  
 be indifferent, let vs tell troth. Satan for  
 sooth of a long time hauing the world vnder  
 his clawes, was quiet, without care, he was  
 negligent. Then loe, though most horrible  
 vices raigned, yet had they eyther the title of  
 ber,

X. q. i. pla-  
 cuit.

Jerem. 8.

An ob-  
 iection.

The an-  
 swere.  
 Isidor.

## Of the erring estate

vertues, or else had the people no eyes to discern them, so that Satan was *animi securi homo*, one that feared nothing, he needed not to be busie, a better trade than he had, could he neuer haue. For Superstition had put on the name of Religion, hauetinesse was termed holynesse, tyrannie was called a zeale vnto iustice, whoredome was named chastitie, and (as Gregorie sayth) *vitia virtutes se esse mentiuntur*, vile vices reported theselues to be vertues, suche was the wretchednesse (O miserie!) of the time. But in these days Satan being pinched, mens eyes opened, darkenesse remoued, vices detected, and the deuill in a manner naked, howe on euery side besturreth he himselfe: he bloweth abroad his popson, he scattereth euerye where hys newes, he calleth vnto him his mates, it standeth him vpon, he maketh all the troubles that may be. And what of all this: is it a thing straunge: or is not a thing alwayes sene, that when the Gospell is preached, then Satan is most moued. For the deuill hearing that the sonne of god descended into this world, hearing the sayth of Christ preached, he made great haste against him to shut vp mens harts in sinne and infidelitie,

Chrysost.

delitie, thinking that he coulde destroye  
as much, as Christ was able to saue. For  
example therof, what should I speake of the  
persecution in the primatiue Church: it shal  
suffice, if I set befoze you but a peece of the  
wickednesse, and of the lamentable estate of  
y<sup>e</sup> Romaine Empire beginning anon after  
Marcus. Cominodus the Emperour (you  
know) caused most cruelly, all his good fa-  
thers friends to be slaine, he liued in moste  
detestable whozedome, and murther, he him-  
selfe was in thende, after other great daun-  
gers, popsoned, and strangled. Next him  
succeeded Pertinax a verie good man, yet  
was he slaine and murdered of his owne  
souldiours. What shoulde I speake onely of  
murther: what wickednesse raigned not?  
These cut throte souldiours, after the death  
of Pertinax solde the Empire vnto a coue-  
tous Carle, one Iulianus. But what came  
thereof: the whole estate of y<sup>e</sup> Empire was  
troubled, thre at one time claymed the au-  
thoritie, Iulianus, Niger, and Seuerus. A-  
gaine of the death of Antoninus, and of Iu-  
lia his mother, what should I saye: go tho-  
rough the whole historie, and you shall finde  
almost nothing but mere impietie. And yet

*Herodian.  
Anno do-  
mini. 194.*



## Of the erring estate

An ob-  
iection.

The an-  
swere.

*Philip. 2.*

at this time the Gospell was preached, wee may not say that the doctrine was not therefore good, because the time overflowed with iniquitie. Consider this, Christen Reader, wey it with thine owne conscience, and then iudge vprightly. They object also, that y<sup>e</sup> life of the Ministers is naught, that they be vicious, lewde, and I knowe not what. Their lewdenesse I will not defende, if they be euill, God amende them. I knowe hereof, more thā for some causes I will yet write, I know there be within y<sup>e</sup> Ministerie, a number of the Popes friendes in Protestantes skins, I know their trades, I know them. If in the Church now there be some lewde men, I maruaile not. So was amongst and of the twelue a Iudas, there was one naughtie person amongst eight within the arke of Noe, in the house of Abraham, in the house of Isaac, of Iacob, of Dauid, there were offenders, and men altogether vnfaithfull, in the heauen it selfe many of the Angels were faultie. What then thought some, yea, euen of the Preachers be peruerse? There are some which be lewde, I wil graunt it. Were they not so in S. Pauls time? I haue no man (sayeth he) which  
with

with a like affection, will care for your matters with me, for all doe seeke that is their owne, and not that is Iesus Christ.

What saye you to this: how saye you vnto that time: Touching the Pope and his Prelacie, who can accuse them: for though they be neuer so lewd of themselves, though they offende in most detestable filthinesse, though the Pope doe not one good deede, yet the vertues of his Predecessors maye suffice him. These be their owne words, wey them (I aske) with indifferencie. In this their owne Doctoz, their owne Pope is against them, I meane Gregorie. Grace (sayth he) and not the place doth saue the soule.

*Symma-  
chus papa.*

*Gregorie.*

Surelye had I here time to set forth their lewde and fonde Canons, had I leysure conuenient to lay out befoze you their foule fornication, their naughtinesse and abhominacion, you woulde doubtlesse abhorre them, we should altogither desie them. But would you thinke (vnto their friends I speake) that they defended whoredome: would you beleue that these were their wordes: One hauing no wife, & that hath a concubine may not be put from the Communion, so that he be contented with one woman

*Concil. To-  
letan.*

## Of the erring estate

*Purgatory.*

*Arist.*

be she wife or harlot. How horrible among Christians is this decay! Such stuffe they haue, such holynesse they vse, such men they be. Loth I am to defile any further my pen, either in their most lothsome lawe, or in their vile and lawlesse lust. Nowe to the braunches whereof I spake, and first of the chiefe, which is Purgatorie. This is a place (as they appoint it) wherein onely small offences be remitted in the next life. If you aske them where this place is, they can not agree, you appose them, so that *quod non inuenit vsquam, esse putat nusquam*. They haue sought heauen, they haue sought hell, *itum est in viscera terra*, they haue sought euery bowels of the earth, and yet can not sayned Purgatorie be founde, there is none before the time of darknesse, that euer heard of such an Inne. But is there trowe ye, any such place at al? If there be none, then hath it no place of being, for *quod non est, nusquam est*: That which is not, is no where. The name of Purgatorie in holie scripture was neuer read, in sense also, there is therein nothing founde, in any wise to confirme the same: except you will haue the wrestling of places to be pꝛoofes, and the abusing of Gods word



word to be made a warde, a couering, and  
 a bolstering of iniquitie. Did the Apostles  
 of Christ euer heare of any such place: heard  
 they once of the name of Purgatorie: no,  
 for it was long after (will the defenders  
 thereof say) before it was borne and christe-  
 nened. Our forefathers (say they) more *Allen in*  
 than a thousande yeares since called it *the defence*  
 Purgatorie. In daede they had neede at the *of Purga-*  
 length to name it, being of so long a tyme *torie.*  
 before namelesse, but who was Godfather:  
 y Pope himself. Well, it was time to hatch  
 it, for it was one of the profitablest monsters  
 that euer was whelped within the Popes  
 house. But (believe me) let them garnishe  
 it neuer so much with gold, feyned dreames  
 and with other delusions, yet shall it down,  
 the straw stuffing must be scene, the pain-  
 ted lymmes must be looked vpon, and the  
 breathlesse babe must thoroughly now be rip-  
 ped vp, and be tried. And what gaue oc-  
 casion to our forefathers (I will vse their  
 owne wordes) of the name of Purgatorie:  
 Marrie (say they) the thirde Chapter of the  
 Prophet Malachie, and the first Epistle to  
 the Corinthians. These be their two espe-  
 ciall places, vpon the which, you shall now

Of the erring estate

*Malach. 3.*

see, how foolishly they builde. The words in Malachie be these: Beholde he commeth (sayth the Lord of hostes) and who may abide the day of his comming? who can stande and endure his sight? for he is like melting and casting fire, and as the washers herbe. And he shall sit, casting, and trying out siluer, and shal purge the children of Leui, and clense them as gold, or siluer. Here we find a maner of purgation, and what is it? forsooth we will vse plaine dealing, the matter needes no shift. In this place and in the whole chapter, these things be only conteyned, the comming of S. Iohn the Baptist, the deliuerance of the faithfull, through Gods great mercie and grace, from their sinnes, the iudgement of Christ against the wicked, of their blasphemies against God, and of Gods most benigne care toward the godlye. See then whether your priuate Purgatorie, maye haue hence anye place, any pretence of being, any defence or bolstring, or not. I needed not to tell you, oh I woulde it were not needefull to tell, that we are onely saued by Christ his death, that we are clensed by his bloud shed, and that we are redeemed by his passion, it is our Sa-  
uour

our Iesus Christ, which gaue himself for *Titus. 2.*  
 vs, to redeme vs from all vnrightheousnes,  
 and to purge vs a peculiar people vnto him  
 selfe, we feruentlye being giuen vnto good  
 workes. Weigh then, what it is to purge  
 the children of Leui, and see whether it be a  
 ny thing else, then that they should be rege-  
 nerated and renewed by the spirite of God,  
 yea, and that sinne shoulde not be imputed  
 vnto them for the loue of Christ. Consider  
 this, it is a more holesome doctrine, than to  
 hunt we know not where, after a hatefull,  
 phantasticall and foolish pretended Purga-  
 torie. Thus by the wordes of the Prophet,  
 seeing they may not preuaile, seeing that the  
 same is altogether against them, let vs like-  
 wise see what y<sup>e</sup> Apostle sayth. He alledgeth  
 that the foundation is already layde, which  
 is Iesus Christ, & then he proceedeth in these  
 wordes: If anye man builde vpon this *1. Cor. 3.*  
 foundation, golde, siluer, precious stones,  
 wood, hay, or stubble, euery mans worke  
 shall appeare. For the daye of the Lorde  
 will declare it, and it shall bee shewed in  
 fire, and the fire shall trie euerye mannes  
 worke what it is. If any mans worke that  
 he hath builte vpon, doe abide, he shall  
 receyue



## Of the erring estate

receyue a rewarde . If anye mans worke burn, he shal suffer losse, but yet he himselfe shall be safe neuerthelesse yet, as it were through fire . These be S. Pauls wordes. Now as men not giuen to contention and sonde strife, as men desirous of the right vnderstanding of holye scripture, as men all free from partialitie and part taking, let vs weigh vprightlye the meaning of the text. Here the Apostle would haue vs to be feruent in good workes, and earnest to doe well, he wisheth vs to be occupied in that labour, which, when the iudge of all shall come, may in his sight be acceptable, may to vs ward be commendable. And that we should well beware, what workes we bulde vppon our foundation, he plainly sheweth, that at the last day all our doings shalbe opened, and that then the same shall be so tried, as the Goldsmith in fining bys mettals, trieth out the drosse and base matter, from the pure, perfitte, and fine. The day (sayth he) of our Lorde shall declare it, bicause it shall appeare in fire . The daye of our Lorde is the daye of iudgement, the thing is so plaine, as no man, though he be very peruerse, may denie it. But when shall it  
it

*Ibidem.*

it appere in fire : euen then , at the generall iudgement, so is the text. **W**here is therfoze in y meane time, their place of Purgatorie? **W**ell, will you see in fewe wordes, what by the whole text is ment : Here this onelye is spoken of those , which shall be saued , of such as bulde vppon Iesus Christ , vppon which foundation , as all can not bulde golde, precious stones and siluer, as all can not be perfite , neyther by martyrdome bee crowned, no: yet by good learning shine like the starres of heauen : so thereon building, be it but **W**ord or **W**ay, be it but verie stubble, though y work it selfe be in the end burned, though he himselfe receiue no such reward, as the others, yet shal he be saued, and how : as it were through fire. *Ibidem.* Not through fire, but through the great feare, wherein he then shall stande, of the iust iustice & iudgement of God . **H**ow comfortable is this doctrine : how farre passeth it al their painted fires and seyned flames of Purgatorie? **Y**ou see now that the Scripture admitteth no such place, you see the right meaning as well of the Prophet, as also of the Apostle, **Y**ou see that their two chiefe and onely places , doe serue so to their purpose , that they stand

## Of the erring estate

stand plainely and altogether against them. Howe shall then poore Purgatorie stande : how shall the Pope maintayne his chiefe Farme : Howe shall therein his might, his gaine be befended : to what purpose shoulde we cloke the matter anye lenger : his euidences be all naught, his wrytings be counterfeyte, his lease is antedated, his witnesses be proued partiaill, and periured, his Lawyers haue lost their credite, his interest is not good, it is the Lord of hostes that sueth him, the iudgement (*se iudice*) must passe against him. But we see (say the Purgatorians) the name of Purgatorie often set forth by auncient wryters. And what I praye you of that : what gathered they, what meaned they by that name : forsooth, so farre were they from confessing anye such Purgatorie fire, which now men so foolishly seeke to defende, that some sayde the tribulation of this life, and world, must trie mens faith and works : some said the grieve of mind in loosing that which they ouermuch loued, was the burning fire of mans affections : some woulde haue the grieuous vexation of departure out of this life to be a Purgatorie paines : some, construed the



the text, of the fire of conflagration, that shall purge the workes of many in the latter daye. Here who is so blind, who is so senselesse, but maye vnderstande, that the scope of their Purgatorie was in thys present life, and that it did nothing concerne in any one point, any payne in the world to come: what should I wade herein any further: what should I vse any more wordes? With one especiall place of S. Augustine I will ende. For the soules (sayth he) of the godlye being separated from the bodye, be in rest: but the soules of the wicked, doe suffer paynes: vntill the bodies of the one may be reuiued vnto euerlasting life, and of the other, vnto eternal death which is called the seconde. By this, he maketh but two estates of the soules departed, the one now in paines, who at the daye of iudgement shalbe damned, and the other now in rest, who then shall be saued. So is their *Idca*, & Idiot dreamings of Purgatory, by authorities, by scripture disproued. The next thing wherof we mean to treat, is the sacramēt, the holy remembrance of the body and bloud of our sauiour Christ, which how it hath bene abused, of how long a time, and by

*Lib. de ciuit. dei. 13. cap. 8.*

*The supper of our Lord.*

*Cyprian.*

Of the erring estate  
by whom, we meane here by the assistance  
of God, whose cause especiall ye it is, to ex-  
presse, set forth and declare. Wherein if any  
of our elders, eyther simply or ignorant-  
lye haue not helde and obserued, that  
which our Lord and sauour hath taught  
vs, the Lords pardon may extend vnto  
their simplicitie: but we which are nowe  
warned by our Sauour, and instructed,  
may not loke for forgiuenesse, If we wil-  
fully wil refuse the knowledge of the truth,  
and the right vnderstanding of Gods holye  
mysterie. Manifold were the errors, wher-  
with men haue bene blinded, touching the  
holye supper of our Lorde, touching the Cō-  
munion of his bodie and blood. But bicause  
I haue purposed to be briefe, I wil rather la-  
bo: to shew the light, & right sense therein of  
holye scripture, than to ouerthrow (which is  
very soone done) the foolish opinion of some  
grosse and carnall Cauphernautes. Neyther  
yet may I altogether omit, as occasion ser-  
ueth, to speake of the sonde iudgement of  
such, who cannot be contented to enioye the  
benefites of Christ his bodie and bloude, ex-  
cept they further (O wicked follie!) maye  
teare him with their teeth, and more than  
deuour

denour him with their mouthes. Unto these  
 both **S.** Augustine speake: To what pur- *August.*  
 pose preparest thou thy teeth and thy  
 bellie? beleue, and thou hast eaten. Nei-  
 ther yet let any here suppose, that I adiudge  
 it not needfull to eate those holye signes, as  
 things instituted by our Sauour, for vs to  
 take and receiue in his remembrance. But  
 that the aduersaries maye thzoughlye be sa-  
 tisfied, that the indifferent and welwilling  
 maye rightly be instructed, shall we see in  
 what wise **S.** Paule receiued this instituti-  
 on at our Lords hands: That which I de-  
 liuered you, the same I receiued (sayeth *1. Cor. 11.*  
 he) of the Lord. For the Lorde Iesus the  
 same night in which hee was betrayed,  
 tooke Bread, gaue thanks, and brake it,  
 saying: take, and eate, this is my bodye,  
 which shalbe giuen for you, this do ye in  
 the remembrance of me. After the same  
 maner he tooke the Cuppe when supper  
 was done, and sayd: this Cup is the new  
 testament in my bloud, this doe as oft as  
 you shall drinke it, in the remembrance  
 of me. For as often as you shall eate this  
 Breade, and drinke this Cup, you shall  
 shewe the Lordes death vntill he come.  
 There-



## Of the erring estate

Therefore whosoever shall eat the Bread, and drinke the Cuppe of our Lord vnworthily, he shall be guiltie of the bodie and bloud of our Lord. Wherefore let a man examine himselfe, and so let him eate of that Breade, and drinke of that Cuppe. Thus farre speaketh S. Paule, and that verie plainly. Nowe come we then to the search of the text. And first, let those who will acknowledge there no breade, wey but indifferently the words as they stand. Christ tooke Breade, he gaue thanks, and brake it. What brake he : Breade. Who will denie it : He sayde that it was his bodie. That is true : but howe : not fleshly but spiritually. It is (sayth Christ) the spirit that quickeneth, the flesh profiteth nothing, the wordes that I spake vnto you, are spirite and life. Lo, how evidently he aunswereth the cogitations of such, as thought that they should haue eaten him carnally. Hence it is that S. Augustine thus saith: The first heresie sprang amongst the Disciples of Christ, as it were through the hardnesse of hys wordes. For when he sayd, except one will eate my flesh, and drinke my bloud, he can not haue lyfe euerlasting. They

*Ioan. 6.*

*Aug. in  
exposition.  
Psal. 8.*

They here not vnderstanding, sayde one vnto another, this is a hard saying, who can eate him? and whiles they thus said, they separated themselues from him, and he remayned with twoo disciples, whom, when the other were gone, he instructed. It is the spirite (sayth he) which giueth life, the flesh profiteth nothing. The wordes that I spake vnto you, are spirite and life. You haue vnderstoode spiritually, so they are spirite and lyfe: You haue vnderstoode carnallye, so yet are they spirite and lyfe. But vnto thee they are not spirite and life, which vnderstandest them not spiritually. Vnderstande yee spiritually the wordes that I spake vnto you. You shall not eate thys bodie which you see, neyther shall you drinke the bloud, which those that crucifie me shall shed. I haue comended vnto you a kinde of sacrament, which being spiritually vnderstanded, doth quicken you, but the flesh profiteth nothing. But as they vnderstode, so they aunswered. For they vnderstoode fleshe, as that which is solde and broken in the shambles. But Christ perceyuing this, sayde:

This

## Of the erring estate

This offendeth you, bicause I sayde: I giue you my fleshe to eate, and my bloud to drinke. If therefore you shall see the sonne of man ascende thither where hee before was, what is this? Here lo hath he plainly declared that, which before had moued them, here he opened, whence they were offended, here in deede and plainly if they had vnderstoode it. But they thought that he would giue his bodie vnto them. He sayd, that he would ascend into heauen, and that all whole. When you shall see the sonne of man to ascende where he was before, truly then shall you specially see that he giueth not his bodie in such maner as you thinke: or then you shall vnderstande, that hys grace is not consumed with mouthes. Vntill the ending of the world, the Lord is aboue, but yet here is notwithstanding with vs the grace of the Lorde, for the bodie wherein he rose, can be but in one place, yet his grace, his Godhead, his diuinitie is spreade euerye where. **H**owe plaine, howe full, howe manifest be these wordes! the naturall bodie of Christ that was bozne of the virgin Marie, is, and must



must be in one place, and that in heauen,  
 vntill the ending of the world: therfore his  
 naturall bodie can not be here also in earth,  
 it can not be in the material Church, on the  
 altar, in y<sup>e</sup> Priests hands. Concerning their  
 consecration & transubstantiation, I aske of  
 them what they do consecrate, whether it be  
 bread, or y<sup>e</sup> Lords body: if it be bread, then is  
 it not y<sup>e</sup> bodie of Christ, if it be his body, can  
 they make it holper at one time, than at an  
 other: is his bodie at anye time vnholpe?  
 Herevnto they may neuer well aunswere,  
 their *in instanti* may stand nothing to their  
 purpose. I am loth here to heape the innu-  
 merable heresies wherein they are, which  
 would defend this carnall eating. Their in-  
 constancie, their disagreementes, their er-  
 rors be maruailous. For example, and that  
 I seeme not to belye them, I will betray one  
 of their absurdities. It is in question a-  
 mongst them (so carnall they be, such Cau-  
 phernaites they are) whether the bodie of  
 Christ may be receiued with his deitie and  
 soule or not: H: sayth that neither the soule  
 nor deitie is there receiued: others, as B: do  
 saye, that in receiuing the body, they receiue  
 also the deitie and soule. O Lorde what in-

*The body of  
 Christ is  
 not conse-  
 crated, nor  
 yet the  
 bread.*

*Aske them  
 then, what  
 is consecra-  
 ted?*

## Of the erring estate

tollerable, what horrible controuersies  
what hainous absurdities be these? It were  
hartilye to be wished of euerie honest hart,  
that these would giue ouer, thus carnallye  
to grinde vpon Christ his soule, vppon his  
bodie and deitie. And if they cannot be qui-  
et, without altercation in the true faith,  
then it is rather to bee suffered, that they  
wzangle (as a number of them do and haue  
done) about *sum, es, fui : hic, huc, hoc : qui quæ  
quod &c.* For by the one, they set forth much  
and outragious impietie: by the other they  
bewray but their tangling nature and great  
follie. For is it not mācre childishnesse, for  
them to deale, as one of them doth in this  
matter? With it (sayeth he) agreeth *hoc*,  
*Sand:* this: with it, *quod*, the which: it commeth  
after the verbe *est*, is: and goeth before  
the verbe *dur*, is giuen. Good God what  
a doe is this, how is a Doctor here troubled  
in finding out, in one little sentence, the  
wolone substantiue? Oh, it is easie to make  
great volumes, they maye some make such  
bookes, they maye stufte them without study,  
with Cōdors, Cases, Articles, Pronounes,  
Verbes, Participles, with construing, with  
parling, with iffes, with andes, with asking  
and

and answering, with trifling and linge-  
ring, with light questions, common talke,  
and controlling. Well, Christ (saye they)  
said, this is my body: why shall not we then  
belene him: sozsoth, that you would belcne  
him, we verily doe wishe: and that you  
woulde take heede of that heresie, which *August.*  
happened, as it were through the harde-  
nelle of his wordes, amongst his owne dis-  
ciples, we earnestly admonishe, perswade  
and exhort you. It is vndoubtedly true, that  
the holye Communion doth consist of two  
things, of the visibie kinde of Elementes,  
of breade and wine, and of the inuisibie  
grace. Of which two things, the spirituall  
body of Christ consisting, is receyued of the  
worthe receyuer, to his comfort and salua-  
tion. Neyther yet may you here thinke, that  
his spirituall bodie consisteth of breade, but  
that by the receyuing of breade, we be made  
to vnderstande of the receit of his spirituall  
fleishe, and by the receiuing of wine, we are  
certified to receaue (and all soz our instruc-  
tion) his spirituall bloude: or if you will  
haue it briesfier, to receyue his bodye and  
bloud spirituallly. And that this is the Ca-  
tholike faith, S. Hierome shall beare me



## Of the erring estate

*In Epist. ad  
Ephesios.*

**Wittnesse:** Two wayes is the flesh of Christ and his blood vnderstanded: either that spirituall and diuine, whereof he sayth: my flesh is meate in deede, and my blood is drinke in deede, and except you will eate my flesh, and drinke my blood, you shall not haue lyfe euerlastyng: or else that fleshe which was crucified, and that blood which was shed with the speare of the souldier. What words can be playner than these: who is so simple, but may now see, of what fleshe and of what bloude Christ ment, when he sayde, My fleshe is meate in deede: here further to aunswere such, who thinke it to be his carnall bodye, bicause he sayde, this is my bodie, I thinke there is no reasonable bodye, that will suppose it needefull. Yet to auoyde all that the aduersaries maye alledge, whereas he calleth it once his bodye, he many times nameth it bread, so doe the Apostles, so doe the Doctors. His bodye it is, in respect of his spiritual flesh and blood, which then the faithfull doe receiue: but bread and wine it is, in respect of the Elementes, which we eate, taste off, and digest. Also whereas the Doctors doe somtimes not speake of the bread and wine, but

but of the verie bodie of Chriſt, *quod in ipſa* *Augustin.*  
*veritate ſpiritualiter manducatur & bibitur,*  
 which in deede is ſpirituallye eaten and  
 dronke: that do they y rather to moue men  
 to liſt vp their hartes, & to ſtirre them from  
 the thinking on thoſe ſignes, to think vpon  
 the thing ſignified, to remember that it is  
 not in the bread fired, which muſt feede vs,  
 but that by faith we be fed from aboue, from  
 heauen, whence we receiue of the Lord, the  
 Cup of the newe Teſtament, whence wee  
 receiue verilye Chriſt his bodie, by whome  
 we liue, and are made fleſh of his fleſhe. So  
 haue you here ſufficiently ſhewed vnto you,  
 the right meaning of the Lordes ſupper, you  
 haue in ſelue wordes the effect of the ſame,  
 and the teſtimonie therein, as well of Scrip-  
 ture, as of the Doctors. Doe ye therefore the  
 partes of Chriſtians, acknowledge y truth  
 that you ſee, embrace true and playne doc-  
 trine, deteſt falſhood, abhorre ſoliſh wzang-  
 ling and wicked wreſting of Scriptures.

Whither vnto haue we ſpoken of the abuſes  
 of the Church of Rome, of the vſurped ſu-  
 premacie, of their painted vaine Purgator-  
 rie, and of their carnall vnderſtanding of  
 Chriſt his wordes ſpoken at his laſt ſupper:

G. iij.

But



## Of the erring estate

But now we will briefly treat, of the translation of holy Scripture into the vulgar tongue, of singing of Psalmes, and of such like things, as they shal occurre, which now are by Satan reproued, by his ministers repugned, and by his chiefe defenders resisted. And herein that I maye be indifferent, I will vse such authorities as (let Satan doe his worst) must needs be allowed.

*Of the translation of  
holy scripture into  
the vulgar  
tongue.*

Much a do many now make, because they see the holy Scriptures to be in the English tongue, and that to the comfort and saluation of many a thousande. But what (trow yee) is the cause that they finde themselves therein so much grieved? Oh, therein lieth the verie whole matter, therein hangeth all the marring and making of their market. For if the people once perceiue what superstition is, will they (thinke you) be superstitious: if they perceyue what Hypocrisie is, will they be Hypocrites: if they see how hateful Idolatrie is, will they then succor Idolators: if they beholde what blindness is, will they delight in darkenesse: if they doe vnderstand the ignorant abuses of times past, will they perseuer still in ignorance: if they were deceyued, blinded, and moste shame,



shamefully abused, will they then any longer followe dreames, or delight in the couetous deuises of men? when holy scripture is heard, reade & vnderstanded, then are erroꝝs afraid, lewd men amazed & the deuill himself astonied. This moued our fozfathers to take great paines, that þ scripture might be translated out of one tongue into another, that so the more might vnderstand them, that so the more might haue & reade the. And touching any fault in our English translations, if in some, some thing be amisse, who will marvel? was not the truest & auncient translation in the Latine, corrupted and violated? Doth not S. Hierome himself so say: but I will answere such, as pretende faults in our translation, reade in the Church: and except he defende himselfe well, he is like to feele (and yet I shall deale with him friendly) of hys owne blowes. And first I demaunde of him, whether in a translation he would obserue the true sense, or else seeke for þ Proue substantiue, for Genders and Cases, as hee hath done: in the iudgement of all learned, and good men, the meaning of the authoꝝ is to be folowed, & the hunting after words, is not to be liked. But what blameth he in our

*Hieron.*

*Hieron. in  
prefat. in  
lib. Iudith.*

*Ecclij. transla*

## Of the erring estate

Ioan. 6.

translation : forsooth, we haue not rightl<sup>y</sup>e  
 translated (sayth he) this verbe ἐργάζομαι.  
 It should (sayth he) be englished in the first  
 of Iohn, to worke, as ἐργάζεσθαι τὴν βρω-  
 σιν, worke the meate. Oh sir, and why not  
 labour for the meate? what I praye you  
 is, ἐργάζεσθαι τὸν βίον : is it not *victum*  
*quarere*, to labour for ones liuing? you see  
 herein your ignorance, your wylfulnes, the  
 one, or both, you see our true dealing, vnder-  
 standing & plainesse. To the rest. *Qui mandu-*  
*cat me, & ipse viuet propter me.* How englisheth  
 he this? Marrie, he that eateth me, he al-  
 so shall liue for mee. And what Englishe  
 giue we vnto it? he that eateth me, shall  
 liue by the meanes of mee. I praye thee  
 (Christen Reader) consider this, and see  
 who goeth nearest vnto the text, yea, who  
 hath the right meaning, he or we. Doe not  
 we liue by the meanes of Christ? what? liue  
 we for him? and is not he liuing? fie, why  
 erre ye so much by the meanes of the Pre-  
 position δια? why speake ye here so much  
 of the Accusatiue case? hath it not the selfe  
 same signification sometimes in the Geni-  
 tiue? Againe. *Qui manducat hunc panem*, hee  
 that eateth (saye we) of this bread. Hee  
 that

that eateth (sayth he) this Bread. **W**hat difference, I pray you, is here : what fault is in our translation : yea, it is true (sayth he himselfe) to saye : he that eateth of thys Breade. Is it true : why iarre you then : why seeke you a fault where none is : Also *Cum accepisset Iesus panem, & gratias egisset, fregit, & dedit discipulis, & ait : Iesus* (sayth he) hauing taken Bread, & giuen thanks, or blessed, brake, and gaue to the Disciples, & sayd. See (so to speak it) how vnsauery, how without sense he translateth. Iesus (say we) tooke Bread, and when he had giuen thanks, he brake it, and gaue it to the Disciples, and sayd. How sayest thou (indifferent Reader) who hath here the plaine sense of Christ his words plainly vttered, he, or we : but he findeth fault with this worde it : and why : bicause it is Christ his meaning, and so it ouerthroweth all his writing. Let him, for he hath had to doe with his Pronounes and Rules, as late as I, (though yet I teach) let him, I say, aske this question, whom, or what, and he shall find that it answereth vnto this question. But he is accurst, which moueth such childlike tangling, specially treating of the mysteries  
of



Of the erring estate

of God. Further. *Hoc facite*, make (sayth he) this thing. This (saye we) doe ye. Doest thou (gentle Reader) vnderstande the Latine? if thou doest, without anye doubt thou must needs detest his quarelling. But will he compell me to doe as he doth, to fall a construing? *facite*, doe ye, *hoc*, this. What blame finde you in this? what? shall no shame moue you? shall reason condemne you? shall no honestie worke in you? well what followeth? *in meam commemorationem*, for (sayth he) the remembrance of me. In (saye we) the remembrance of mee. O Lorde, howe playne this is! be not these the English phrases? for a mans sake: in a mans remembrance: and not, in a mans sake, for a mans remembraunce. Who then giueth the truest English, we or you? Let vs go forwarde. *Communicatio sanguinis Christi, communicatio corporis*. Why maymeth he the sentence? why? bicause the Cup and the Breade may not like him. The sentence is this: *Calix benedictionis, cui benedicimus: nonne communicatio sanguinis Christi est? & panis, quem frangimus, nonne participatio corporis domini est?* The Cup of blessing, which wee blesse; is it not the partaking of the bloud

bloud of Christ, and the Breade which  
 we breake, is it not the partaking of the  
 body of Christ? What fault woulde he  
 finde here? Marrie, that we Englishe it  
 partaking: and haue not they themselues  
 translated *κοινωνια*, to be *participatio*? is it  
 not so in the old translation? what then can  
 they make of *participatio*, but partaking?  
 What remayneth? wee being manye, are  
 one Breade. Of (sayth he) the one Bread:  
 And what sayeth their owne translation?  
*unus panis*, one Breade. Good God! is it not  
 a shame so; one that would teach, to be bla-  
 med in the thing, which he himself blameth?  
 I know y<sup>e</sup> children would here say, *turpe est*  
*doctori. &c.* Be these y<sup>e</sup> notes that you would  
 haue remembred? I assure you, the remem-  
 brance of them is to you no praise, to others  
 no profit, to your friends no pleasure. Alas,  
 what profit is it, eyther vnto the hearer  
 or reader, for vs to sweate in labouring,  
 & for others to labour in reprehending?  
 Omit, oh omit foolish wangling, forsake  
 selfe will and liking, endeouour to doe good  
 vnto your Countrie, to please God, giue o-  
 uer vnprofitable questions, haue regard  
 to honestie, consider the truth, take Christ  
 his

Hieron.

## Of the erring estate

his part, be profitable vnto your selues, set forth the Lordes name, and labour for the meate which perisheth not. So shall you doe, if your writings tend to edefie, and not to ignominie: to conuert, not to peruert: to perswade vnto holinesse, not to dissuade from godlinesse: to reprehende blindenesse, not to reproch righteousnessse: to augment deuotion, not to impugne Religion: to redresse things being amisse, not to carpe that, that true is: to doe well, and not to maintaine euill. This much concerning their notes to be remembred. Now maye not wee note & reioyce to see our translation so perfite, as the aduersaries with all their weapons, may not pierce into, as they may not in any woꝛde (if they deale iustlye) reprove: The Latine copies (sayth S. Hierome) are better than the Greeke, and the Greeke better than the Hebrue. So if we saye, that the English copie is better than all thre, why should we be reprehended: if we terme it as perfite as any of these thre, should we not therein be allowed: *verum hac contra inuidos.* This I speake against those which doe enuie vnto vs the Gospell of Christ, and which are inwardlye grieved, that men so grea

Hieron in  
Pentateu-  
chu Moyfi.

Ibidem.



greedily desire y<sup>e</sup> knowledge of Gods word.  
 If they translated the Scriptures, which  
 thing they will not doe, then woulde they  
 haue their doings receyued: but that wee  
 should doe it, that can they in no wise abide:  
 as though vertue and vice were not in *Ibidem.*  
 the things, but altered with the author.  
 Haue they not read the aduise of Chilo,  
 whose counsaile is, that they egge no man  
 vnto contention, and that they utter not al-  
 wayes their pleasure, least they happen to  
 heare, that may displease them. They saye  
 that we haue very many translations. Not  
 so many (say we) as they haue: *maximè cum Ibidem.*  
*apud Latinos, tot sint exemplaria, quot codices,* spe-  
 cially seeing the Latines haue so manye  
 copies, as they haue bookes. Well, that  
 the Scriptures be translated, it is necessarie  
 it is profitable, it is comfortable. Whoso-  
 euer shall call vppon the name of the *Rom. 10.*  
 Lorde, (sayeth S. Paule) he shall be safe.  
 And how can they rightl<sup>y</sup>e call vppon his  
 name, if they vnderstande not what they  
 speake, nor vppon whome they call: is the  
 meaning of the heart inough? No. He that  
 gaue th<sup>e</sup> a heart, gaue th<sup>e</sup> also a mouth,  
 vse both. The beliefe of the heart iustifi-  
 eth,

## Of the erring estate

eth, but to knowledge with the mouth, maketh a man safe. And how shall he acknowledge with the mouth, who in steede of one worde uttereth another? who pronounceth such prayers, as in dede are none, such wordes as haue no significations, and such sentences as be altogether senselesse? I see the grosse ignorance of times past, it might be scene, it might be felt, the worlde beareth me witnesse, it was palpable. And herein I appele vnto y<sup>e</sup> conscience of any indifferent Christian, whether the simple people had anye vnderstanding in that which was read in the Churches heretofore: yea, whether the Priest himselfe, whether one of them amongst t<sup>w</sup>entie, could english you a sentence of that which they did pronounce: Alas for pittie, alas, our forefathers which might haue scene, were depriued of their sightes, they were led by blind guides into Orcus, into y<sup>e</sup> darknesse of hel, they were kept from true knowledge, and nouseled in blindness. Fie for shame, painted Satannicall pardons were procured them, Gods mercy and remission were reiected, popishe papers were bought and sould, deuises to release out of Purgatorie were practised, no meanes

meanes was left vnought to withdraue  
 men from God. Of muddy vnhollesome wa-  
 ter then men dranke, and yet golde and sil-  
 uer, great summes of monye payde they for  
 the same. Unto such, doth the Prophet Esay  
 speake: Wherefore doe ye laye out your *Esay. 55.*  
 monye for the thing which feedeth not,  
 and spend your labour about the thyng  
 that satisfieth not? come to the waters  
 all ye that bee thirstie. Come buy wyne  
 and milke without any monie or monye  
 worth. Why then spende we our monie a-  
 bout Popish pardons? why about Pelte,  
 Parchment, and paultrie? let vs repent  
 vnfeignedly, and then will our heauenly fa-  
 ther forgive vs, freely will hee pardon vs.  
 Who is more to be blamed, the people, or  
 the pastors, who weene that Gods gift will  
 be obtained with monye: to proffer monye. *Act. 8.*  
 is the peruerse part of Simon Magus, and  
 to receyue the same, is not the profession of  
 Peter. But Lord the people were ignorant,  
 and the Priestes were couetous, and arro-  
 gant. Well, to procede, how cometh sayth?  
 by hearing. What absolutely? Nay. By  
 hearing the worde of God, and vnderstan-  
 ding the same. And how shal the vnlearned  
 vnder-



## Of the erring estate

*Psal. 18.*

vnderstande the worde of God, seeing it is locked from them, and vttered in Latine: why shall they not haue it in their owne tongue, that so they may heare and vnderstande, that they maye receyue faith: why shall they not praye in their owne speach: will God heare sower (trow ye) the Latin, than he will doe the Irish, Welch, or English: There is neither speeches nor languages, but that the voyces of them bee hearde. The Irish is as well hearde of him as the Latine, the Welthe as the Greeke, the English as the Hebrue. Why then woulde they barre vs from praying in the English tongue, in the Welch, in y Irish: why blame they translations: why hinder they the increase of knowledge, of grace, of godlinesse: why: because the Ministers of darkenesse, will euer by all meanes endeuoꝛ to shadowe the truth, to set vp falswoode, to cast a mist before men, so to further their merchandise. This made vile Mahomete to establishe a law, by the which he incurred the paines of death, that woulde reason or argue aboute his proceedings. This caused the Romaine Prelacie to commaunde vnder the paine of excommunication, that no laye

laye man, were he neuer so learned, shoulde  
reason, speake or talke aboute the faith of  
Christ. This moued them to appoint the  
seruices to be had and vsed in straunge  
tongues, and so straungely, that the people  
in steede of syncre doctrine, had but doltishe  
signes, subtile silences, lewde mumminges,  
fond meanings, amazed gestures, and mære  
trumperie. And hereof, I pray you what fo-  
lowed: the falling downe vnto stockes and  
stones, the creping and knœeling vnto them,  
the kissing and adouring of them. Neyther  
can here their sayned difference betwæne  
λατρεία and Δουλεία excuse them, for the *Valla*  
signification of both, the meaning and vn-  
derstanding is all one. Euery parish had his  
peculiar God. Against the holy Sainctes, I  
will not speake, the Sainctes were abused.  
Were it in taking of a iourney, in perill  
and daunger, I put it vnto your owne con-  
sciences, who were called vpon: was not  
God in a maner forgotten: and al this hap-  
pened thzough ignorance, thzough the want  
aswell of Gods word truely preached, as of  
the Scriptures to be read in euery mans  
language, and receyued. Let all therefore  
pray and speake in the speech that is vnder-  
stande.

## Of the erring estate

**1. Corin. 14.** **standed.** For else when thou blestest with  
 the spirite, how shall he that occupieth  
 the rone of the vnlearned say, Amen, at  
 thy thankesgiuing? he vnderstandeth  
 not what thou sayest, hee is not edi-  
 fied. They further reproue vs for singing  
 of Psalmes, and to speak the thing plainly,  
 they reprehende vs for praising of God. **O**  
**Turkish blindenesse!** **O** **Iewish heathen-**  
**nesse!** **O** **hellish peruersenesse!** Did not  
**Iudg. 5.** Debora and Barak, after the victorie, sing  
 the same daye, and praise the Lorde? Heare  
 Kings, Lords, I will sing and giue prayse  
 vnto the Lord God of Israell. **Who euer**  
**1. Corin. 14.** **blamed them for this?** I will sing (sayth **S.**  
**Paule**) with the spirite, and I will sing  
 with the minde also. **Why then will they**  
**reprehende our singing?** Be yee (sayeth he)  
**Ephes. 5.** fulfilled with the spirite, speaking a-  
**Coloss. 3.** mongst your selues in Psalmes, Hymnes  
 and spirituall songs, singing and making  
 melodie vnto the Lorde in your hearts.  
**You heare what the Apostle of Christ wil-**  
**leth vs to doe.** My songs (sayth the **Prophet**  
**Psalm. 9.** **Dauid**) will I make of thy name, O thou  
 most highest. **Whoso euer therefore rebu-**  
**keth vs for singing of Psalmes, the same**  
**doth**



doth withstande the Scriptures and holpe  
ghost. But if they themselves do allow their  
owne singings, why then disallowe they  
ours: It is an vniust thing (sayth S. Au-  
gustine) that one should iudge another,  
and not to be willing to be iudged him-  
selfe. Yea, they themselves thus write:  
Concerning the singing of Hymnes, we  
haue the example of our Sauour, and of  
the Apostles. Be not therefore any longer  
obstinate, the Psalmes of Dauid we sing,  
neuer go about to carpe our singing. Many  
other things there be, which in vs they doe  
blame. I will touch ouer as manye of them  
as I remember, and be bryefe. I will not be  
partiall, my penne shall defend no vntroth,  
it shall cloke no wickednesse. Let Eurybia-  
das shake his staffe, let as manye as thinke  
it their pleasure, reprehende me, so they bee  
willing to heare mee. The truth I knowe  
must purchase hatred: That made Gemini-  
us to be hated of Cleopatra, Praxaspis of  
the King Cambyfes, Pantaleon of Lysi-  
machus, Phocion of the people of Athens,  
Aristippus of Dionysius. Why were the  
Apostles of Christ persecuted: why were  
they hated: because they preached the truth.

*Adparen-  
tiam comit.*

*Arrian.*

*Concil. To-  
letan.*

## Of the erring estate

Why were a number put to death in the regions of Aphrica? in Antioch and Alexandria? bicause they p[ro]fessed the truth. Truly, it is hard to finde one without enemies, who is vnto vice & vntruth a p[ro]fessed enemie. If all then be not my friendes, if all deale not friendly, I force not. The faithfull, I trust, will weygh with indifferencie my worke, they will first reade and then iudge. Much contention (sayth the aduersaries) is amongst our selues, much varietie in opinion, and great diuersitie in Religion. Some will weare (say they) a cornerd cap, some will not. What vnitie is amongst these men? This may soone be answered. For what is a greater vnitie than altogether (as we doe) to hate blindenesse, to forsake superstition, to renounce Antichrist, and to embrace true Christianitie? wee all with one minde, doe meane to labour for the meate which perisheth not, our intent is to set forth the doctrine of Christ, the same which the Apostles preached, which he himselfe pronounced: where can be a greater or a godlier vnitie than this? there is amongst vs but one fayth, one baptisme, and one God. What vnitie then, is to be compared vnto

An objection.

The answer.

John. 6.

1<sup>st</sup> Thes. 4.

vnto this : What if one, if two or thre, doe  
 not so well like the wearing of a Cap, shall  
 therefore for a Cap, the Gospell of Christ  
 be thus carped : Will they not vnderstande  
 that Theodorus and S. Hierome were not  
 in all things of one minde : know they not  
 that S. Augustine and S. Hierome did  
 once contende : yea, and that Hierome ac-  
 cused Augustine with these termes, *ostenta-  
 re doctrinam, laceffere, pueriliter certare*, with  
 such others : was this no disorde : maye it  
 please them to peruse their owne doingses,  
 and they shall hardly finde any one point,  
 wherin they do not disagree. Some of them  
 sayth, that Christ did eate himselfe, some o-  
 therwise : some write one thing, some ano-  
 ther : some alledgeth this, some that, some  
 say they cannot tell what. Is not this a pre-  
 tie vnitie : and will they needes condemne  
 vs for a Cap : let them consider holwe a-  
 mongst the very Apostles there was some  
 dissension, yea, and such as amongst two of  
 them one was in an error. *Quia & Petrus qui* Aug.lib.  
*circuncidebat, cessit Paulo veritatem predicanti,* de baptis-  
 for Peter who defended Circumcision, *peruul.*  
 yelded vnto Paule preaching the truth.  
 Came not certaine from Iurie, and taught  
 H.ij. the



Of the erring estate

*Act. 15.* the brethren, saying: Except you be circumcised after the maner of Moyſes, ye cannot be ſaued. Great diſſenſion, controuerſie, and diſputing was amongſt them, and yet was the Goſpell of Chriſt not withſtanding perſite and good. What: was there  
*Ibidem.* not betwene Paule and Barnabas ſuch ſharpe diſſenſion, that they parted a ſunder, one from another: you ſee that amongſt the choſen, amongſt the verie twelve, trifling diſſenſion ſometime did happen. Howe then may they require a greater perfection in vs, than in the primatiue Church, than in the Apoſtles of Chriſt: they ſaye further that our Miniſters (which I ſomewhat haue touched before) be lewde, and that they come into the Church for liuing, and not for loue or zeale vnto Religion. Let them ſpeake this particularlye of ſome and we confeſſe it. If they ſay it vniuerſally of all, we denie it. But is their owne profeſſion ſo pure, their monaſteries ſo perſite, that there are none peruerſe therein: be not theſe their owne wordes? Some came to the holyc order of Priethoode, not for deuotion, but for welth. And ſome went into Monasteries, rather for eaſe, than for intent

An objection.

The answer.

Sand.

to serue God. **W**hat further were they?  
 negligent in their offyce, dissolute in  
 their behauour, ignorant in good lear- *Ibidem.*  
 ning, ambitious, ricke, and couetous.  
**H**owe, with what so2heades, with what fa-  
 ces can they blame vs, when these blames  
 be in themselues? **F**o2 our partes we will  
 doe as Philip the father of Alexander was  
 wont to doe. **W**e thanke them fo2 their re-  
 prehension, we shall endeuo2 thereby to re-  
 dresse that is amisse. **B**ut what so euer they  
 alledge against vs, let them neuer speake of  
 ignozancie. **F**o2 none were so ignozant as  
 they. **W**hat was a greater ignozancie, than  
 to vse such Argumentes as these? God is *Ex decret.*  
 my witnesse, whom I serue. &c. therefore  
 the first See or seate is in the Romaine  
 Church. **T**his is no ignozancie. **I** speake  
 it in earnest, **I** dare boldly auouch, that the  
 veriest childe in Englande woulde not vse  
 such reasoning. **A**gaine. Putrified fleshe is *Ex de-*  
 cut with iron: therefore, Peter was chiefe *cret. &c.*  
 of all the Apostles. **H**ere is no putrified  
 argument. **A**lso. Constantine sat in a litle  
 lowe Chaire in the middest, at the first *Hard.*  
 councell of Nice: therefore he was not  
 the supreme head. **A**nd why? what is the  
 reason?

*W. iij.*

## Of the erring estate

*Ibidem.*

reason : Thinke you that the supreme head of the Church, shoulde haue come in last, and haue sitten beneath his subiectes ? Here is good stuffe, if it were praysed . Doth his comming in last barre him from a superiortie ? Cometh not the Lorde chiefe Justice into Westminster Hall after a hundreth of his inferiours ? Commeth not the Prince into the Parliament, after a number of his subiectes ? he sate ( say you ) beneath his subiectes. With a regarde vnto your estimation I speak it, you say vntroth : he sate in the midst, which is the highest roome, and place of most dignitie. As for the lowe Chaire, it was for his ease, it was his wont. That did rather encrease and confirme, than abase and diminish his authoritie. Let them therfore neuer brag their learning, neuer boast of their knowledge. Their skill is ignorance, their vnderstanding is mere folly, they see no further than another man, for any thing that they can doe, they maye be matched . Let them beware, least it

*In Eunuch.*

be of them that Gnatho sayth : *Est genus hominum qui esse primos se omnium rerum volunt, nec sunt tamen*, there is a kinde of men, which thinke themselues the very chief,  
and



and yet they be not so. There be, I know, who thinke their owne hodes, to passe all the heads in Chriffendome, some are so precise, that they will come at no Common prayer, some are so simple, that you shall scarcely at any time finde them without S. Iohns head in their pockets, some are such blinde Prophetes, that they goe about the towne, poasing and prating in their corners, vpon the Apocalipse. I am sorie (when I thinke vpon all) to see them in such foolish blinderesse. And yet these be the men, that thinke they haue no fellowes, these be they that carie the whole worlde (it is a worlde to thinke vpon them) in their heades, these are they which haue and chalenge the name of learning, but (alas) they are but meanlye learned, their knowledge is small, their iudgement is nothing. Neyther may I here omit to speake somewhat of Augustine which came into England, and whose life, learning and godlinesse they do so much extoll. Of him thus writeth Gregorie vnto Aldibertus then King of Englande, Reuerendissimus frater noster Augustinus, in Monasterio regulariter doctus, sacra scriptura scientia repletus. Our most reuerende brother Augustine

Aldiberto  
regi An-  
glorum.

Of the erring estate

gustine the Bishop, being regularlye taught in the Monasterie, a man right skilfull in holy scriptures. If this may be credited, he was a man verie learned, if this can not be denied, he is to be credited. Wee will deale vprightlye, let vs consider his learning. Had he such knowledge in holye Scriptures: had he euer reade the first Epist of S. Paule vnto Timothe: It appeareth no. And yet he was *regulariter doctus*: then *regulariter* was not rightly. And that it may be manifest, how he was ignozant in the scriptures, you must note that he was a Bishop, and yet knew he not what of right appertained vnto the office and dutie of a Bishop: he knewe not (O ignozancie!) how to vse his Cleargie. That this was so, you shall see it by his owne wordes vnto Gregorie. *Quero (pater beatissime) de Episcopis, qualiter cum suis Clericis conuersentur*, I desire to learne (O most blessed father) how Bishops should vse themselves towardes their Clergie. What is a greater ignozancie, then for a Bishop to be ignorant in hys calling and profession: no Bishop was skilfull in holye scriptures, that was ignorant of his dutie: but Augustine was ignorant

Aug. in-  
terrog. ad  
Gregor.

nozant of his duetie: therefore he was not  
 skilfull in holy Scriptures. What part of  
 this argument could Gregorie now answer:  
 swere: what part can anye Gregorian dis-  
 proue: Againe he sayth: *opto doceri, an Cleri-*  
*ci continere non valentes, possint contrahere*, I de-  
 sire to be taught whether that the Cler-  
 gie which cannot liue chaste, may marry.  
 This might he haue learned in the Scrip-  
 tures, if he had befoze read them. For better  
 it is (sayth S. Paule) to marrie, than to  
 burne. But hereof I shal speake more anon,  
 of Augustine I will this much saye, that  
 either he had not read the Scriptures, or else  
 he had not read and vnderstanded them: so  
 that whether it be the one or the other, he  
 was ignorant, such was their ignorancie.  
 I could rehearse vp here a number of such  
 like questions, that he hath, which, bicause  
 they be ouer foolish, I will let passe. What  
 a heape could I here bring out of their Ca-  
 non lawes! What mountaines of absur-  
 dities could I alledge out of their Legends,  
 out of their owne inuentions and imagina-  
 tions! But let them passe, I trust to haue  
 more time hereafter. What doe they further  
 condemne in vs: Marrie we contemne (say An ob-  
 they) iection.

1. Cor. 7.



Of the erring estate

The an-  
swere.

*in Salust.*

*Laert.li.6.*

*Fasting.*

they) fasting, prayers, penance and almes  
deedes, we haue no regarde (so rashly doe  
they iudge of vs) vnto any good woꝝkes. If  
this were true, it were pitie of our liues. If  
it be false, it is pitie of theirs. Let them re-  
member what Cicero sayth: if they haue  
taken any pleasure by speaking euill of o-  
thers, they maye yet lose it by hearing their  
owne euils. As for vs, we be in this of An-  
tisthenes minde. Let them rayle, slander,  
backbite and reproch, seeing we be not gUIL-  
tie, we wey not. First touching fasting, I  
will pꝛoue that we obserue it better than  
euer they haue oꝛ doe. The name of fasting  
is not to be considered, the maner and order  
is diligentlꝝe to be weyed. In Armenia  
which is a region in Asia, the people fast so  
straightly, that therein they passe the Pope  
and all his Prelacie. And yet is all their fas-  
ting not woꝝth one farthing. The Turkes  
also, they fast, and that most straightly, one  
moneth in euery yeare, and a weeke. But is  
it thinke you, true fasting: doth it to their  
soules warde anye thing pꝛeuayle? No. I  
dare boldly affirme it. The maner of fasting  
in times paste was peruerse, it was not  
right. For what auayleth mee to fast from  
flesh,

fleſh, if I eate erceſſe of fiſhe, or to faſt from fiſh, if I abounde with daintie and delicate ſwete: If I only faſt vpon ſ Friday, hauing no regard therevnto on the Thursday, is it to be thought that I do well: if I faſt in the Lent, & feaſt at all times elſe, what helpeth it: if I abſtain from all kind of meates, if I weare on ſackcloth, if I wallow in aſhes, if I would be ſene therein vnto the worlde, I am but an Hypocrite. When you faſt (ſayth the holy Prophet Eſay) your luſt remayneth ſtill. Ye faſt to ſtrife and debate. Ye faſt not, that your voice might be heard aboue. Thinke ye that this faſt pleaſeth me? In the reſt of this Chapter, doth the lord ſet forth what kind of faſting we ſhould uſe. Togither with our faſting, we muſt releaſe the priſoner, breake the othe of wicked bargains, ſuccour the oppreſſed, and relieue the poore. This faſting is ſo acceptable vnto God, that then if thou calleſt, the Lord ſhall anſwere thee: if thou crieth, he ſhall ſay: here I am. It were to be wiſhed that we would faſt, as Daniel did: and that we would vnfeignedly ſaye: We haue ſinned, we haue offended, we haue bene diſobedient and gone backe: yea, we haue departed

*Eſay. 58.*

*Ibidem.*

*Daniel. 9.*

## Of the erring estate

parted from all thy precepts and iudgements. But the Armenians, the Turkes, the Pope, with all his adherents will none of this. The dayes wherein they fast, must be knowne vnto the woꝛlde, from what they fast must be proclaimed, what holinesse they be of, must be euerie where published, their time of sadnesse must bee promulgated.

*Math. 6.*

What sayth our Sauour herevnto: when ye fast (sayth he) be not sad, as the Hipocrites are. They will disfigure their faces, brag of their abstinence, and boast of their fastings. Of these it is that Christ sayth:

*Ibidem.*

Verily I saye vnto you, they haue their rewarde. But what kinde of fasting set we forth: we shewe how the flesh doth rebell against the spirite: we admonish therefore all men to consider their owne estates, and as some men be weake of nature, some sick, some strong, so we wish accordingly to kepe vnder and subdue the lewde appetites and sinfull desires of the flesh. We will them in their fasting, to thunne the rite and trade of Hipocrites. We exhort them to ioyne vnto their fasting, prayer, and almes deedes. And whereas the Popes adherent sayth: *nihil re*

*Ex decret.*

*putatur ieiunasse, qui vnum diem non ieiunat; he*

is



is in deede accounted not to fast at all,  
 which fasteth not one whole day. We  
 say: *nihil reputatur iciunasse, qui omnes vitæ di-*  
*es non ieiunat*, he is in deede accounted not  
 to fast, which fasteth not all the dayes of  
 his life. They require abstinence for one  
 daye, we during the whole life. Of this fast  
 S. Hierome thus speaketh: *sint tibi ieiunia* Hieron.  
*pura & moderata*. And what is that: *quotidie*  
*esurire, & quotidie prandere*, daily to hunger,  
 and daily to dine. This is not on Thurs-  
 day to feast, and vppon the Fridaye to fast.  
 We saye that we ought not to eate, except  
 hunger therevnto moue vs, and that we  
 ought to rise from our meat, yet being hun-  
 grie. Neither doe we for ciuill policies, ad-  
 iudge it not necessarie that we abstayne on  
 certaine dayes, and from certaine thinges.  
 But to take it for a Religion, is a mere er-  
 ro, and a verie superstition. Nowe iudge  
 (gentle Reader) whose fast is purer, whose  
 fast is perfiter, ours or theirs. For prayers, Prayers.  
 I can see nothing wherin I may commend  
 them. They prayed they knewe not vnto  
 whom, and in their prayers was conteyned  
 they could not tell what. Alas, if I pray in a  
 tongue that I vnderstande not, though my  
 spirite

1. Cor. 14.

## Of the erring estate

spirite prayeth, is not yet my mind without fruite : How falleth it then out , that they will maintaine a prayer for the vnlearned in Latine, for a people that vnderstandes it not : doe they not by this one thing, bewray their trumperie and deceit : deuises they had to keepe men in blindenesse, meanes they had to holde men in darknesse. They mumbled vp a number of wordes, which by their pronounciation, had neyther sense nor signification. They deuised abrode their prayers, some to a stocke, some to a stone, some vnto this, some vnto that, y least some was left vnto God. If with their lippes they prayed Morning & Euening, though y prayer was altogether vnperfite, yet they thought it inough. What shall I speake of the Samaritans : they pray fve times in euery day, and yet is their prayer wicked and peruerse. So that we see, it is not inough to pray, but we muste specially consider vnto whome, and how we should pray. What auayleth (saith *Augustin.* S. Augustine) the noyse of thy lippes, if thy heart be dumbe. If thou vnderstandest not thy prayer, if thou prayest not a right, what auayleth it : to praye vnto the Sainctes (the remembrance of whom I esteeme)

teme) what helpeth it. They heare not, they vnderstande not our prayers, to what purpose then should we praye vnto them? The Saints (sayth the Popes friends) doe not vnderstand our prayers, except god shew it them. **A** great absurditie! God must gather together our prayers, made vnto others, he must carie and shewe them vnto the saints, so to be intreated at their hands. **A** vaine, **A** mischieuous, **A** monstrous teaching! neuer say that you pray vnto the Saintes, that they should offer your prayers vnto God, they must first come vnto him by your owne confession. I neede not to say that they prayed to be seene, for y<sup>e</sup> whole world did see them. It were follie to shewe further of their foule errors and abuses in prayer. Therefore I will shewe how we shoulde praye, and then we may examine therewith our prayers. What they should be in a tongue which we vnderstand, by saint Paule I haue before proued. Well. When you pray (saith Christ) you shall not bee *Math. 6.* as the Hipocrites are. For they loue to stande and praye in the Synagoges, and in the corners of the stretes. And why? because they would be seene of men. Ve-



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rilye I say vnto you they haue their reward. **How should we then praye :** **Mattie,** when thou prayest, enter into thy chamber and shut thy doore to thee, and praye to thy father which is in secreete, and thy father which is in secreete, shall rewarde thee openly. **Lo here is shewed vnto whō we should pray,** it is not vnto the Apostles, Prophets or Martyrs, it is vnto our father, it is he that will rewarde vs. If we followe therefore the wordes of Christ, if we direct vnto him our prayers, who can repzehende vs : if others pray vnto anye other, why may not we blame them : when you pray (**sayth our Saviour**) bable not much, as the Heathen doe, for they thinke that they shall be heard for their much babling. Be ye not like vnto them. **How like vnto them were those,** who prayed they knew not what, though they prayed neuer so long : **Howe unlike vnto them be we** (I speake it to defende the truth) which praye in a speach which we knowe, and that vnto Christ : Alas for pittie, an infinite number were in times past, who had a greater regarde vnto their Beades than vnto their Beastes, vnto the number of prayers, than vnto

*Ibidem.*

vnto any ende or purpose, vnto the kneeling  
 and knocking, than vnto the knowledging  
 of their sinnes, and vnto the vse & custome,  
 than vnto true confession & praier. I wil not  
 trouble thee herein (indifferent Reader) any  
 longer, God hath endued thee with reason,  
 vse his gift, iudge vp rightly. Concerning *Penance.*  
 penance or repentance, which they apply ra-  
 ther to the bodie, than to the mynde, howe  
 ignozantlye they therein deale, it is mani-  
 fest. Their barefoote abuses were great, their  
 gadding vnto pilgrimages was horrible,  
 their hearing and bewraying of secretes,  
 their presumption in pardoning of offences,  
 was intollerable. So farre were they from  
 true repentance, that they had pointed it in  
 woordes onelye, outwarde meanes, and in  
 dayes. For did not a thousand thinke, if they  
 had gadded to this or that Pilgrimage, that  
 then they were persfite: if they fasted certain  
 dayes, thought they not their sinnes to bee  
 forgiven: if they had confessed their faults  
 vnto the Priest, thought they not theselues  
 wholly discharged: yea, and which is most  
 abhominable, bought they not repentaunce  
 with money: was it not solde them: had  
 they it not for twentie pence, for ten pence,

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for two pence : some receiued twentie dayes  
pardon, some thirtie, some fortye. O filthye  
merchandise ! Well. What was further  
taught by ignoraunt and vnlearned men,  
touching penance, I neede not to say. Onely  
this I dare auouch, that therein the Pope  
himselfe was deceyued, and that he decey-  
ued others, or deceitfully abused them. The  
confession (sayth Leo) which is first of-  
fered vnto god, and then vnto the Priest,  
is sufficient vnto a repenter. What :  
the only confession, the bare wordes, and no  
compunction : O how childish, how foolish,  
howe false is this doctrine ! is it inough  
with our lips to confesse our sinnes : is it  
sufficient to tell them vnto the Priest : is  
not repentance, to be sorie for our sinnes  
past, and afterwards to commit none to  
be sorie for : Here is no telling vnto the  
Priest, no secret whispering, no auricular  
confession. *Pœnitentia vera, est dolor, & ama-  
ritudo anima, pro malis, quæ quisq; commisit, vel  
consensit.* True repentaunce is the grieve of  
the hart, and bitternesse of the soule, for  
such euilles, as one hath eyther commit-  
ted or consented vnto. This is (sayth  
Ambrose) the true repentance, we see what  
it

Leo.

*Ambros. in  
serm. qua-  
drages.*

*Ibidem.*



It is truly to repent, and that we maye the better see it, we shall hercin consider what S. Augustine sayth. He speaketh of three kindes of repentaunce, the one in them, which befoze being heathens, haue a mynde to be baptised. The second is after baptisme, the whole life of one led in prayers, charity, humilitie and such like vertuous & laudable deedes: the thirde is, the repenting fo: those sinnes, which thzough mā's frailty we haue howsoeuer committed, as the breaking of any of al the commaundements. We see here our whole life set fo:th, and how we should at all times repent. But let vs come vnto the holy Scriptures, vnto whome confessed the Prophete Dauid his sinnes: I will knowledg (sayth he) mine offence, and accuse my selfe vnto the Lord. If we bee contrite in hart, then is the Lord nye vnto vs, if we be humble in spirite, he will helpe vs. Repent (sayeth our Saviour) for the kingdome of God is at hande. And can we not repent, except we shew it vnto the Priest: was not auricular confession condemned, was it not abolished, and that fo: good causes, more than twelue hundred yeres past: did not Nectarius the Bishop,

*Aug. ad Felicianū.*

*Psalm. 32.*

*Psalm. 34.*

*Math. 3. 4.*

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*Daniel. 9.*

*2 Tim. 2.*

repzehend & put it down: what: Unto whō  
I pray you shewed Daniel his grief: I tur-  
ned me (sayth he) vnto God the Lorde, I  
prayed before the Lord my God. What  
shoulde any moue vs therfore with media-  
tors, can we haue any more than one: doe  
the Scriptures allow any more? There is  
(sayth S. Paule) one God, and one medi-  
tour betwene God and man, which is  
the man Christ Iesus, who gaue himselfe  
a raunsome for all men. S. Paule sayth,  
there is but one mediatour: the Pope  
sayth, there are more: whome we shoulde  
credit, I referre that (Christian reader) vn-  
to thine owne conscience. All herevnto that  
they can obiect, is this: there are of the Doc-  
tors (saye they) that defende auricular con-  
fession. What is this else, I pray you, than  
to say, there are men, there are of their own  
companie that defende it: with a good mea-  
ning I speake it, I woulde to God that wee  
weyed the writings of men as they be, and  
that wee woulde preferre none before the  
Prophetes and Apostles of Christ. I woulde  
to God that men would consider what men  
were, and what they haue written. Else re-  
ligion shall be hindered, great absurdities  
shall

shall growe. S. Hierome I knowe was a good man, yet if they will stand in all things vnto his iudgement, then will I manifestly proue, that y<sup>e</sup> Pope that now is, is not of the church of Christ. No man (sayth Hierome) *Hieron.* that is spotted with any vncleannesse, is of the Church of Christ. But the Pope is spotted with some vncleannesse: therefore he is not of the Church of Christ. Here is a heauie thing, they must eyther denie Hierome, or deface the Pope. You see what it is, to stande so much vppon the Doctors. What needeth manye wordes: the repentance that is allowed by Scripture, the penance that is approued by the Apostles, the same that is set forth by the Propetes, and by Christ, the same allow we, the same we embrace and followe. This if they (as they doe) will reprehende, then carpe they not vs, but the Scriptures of God: So we then *Almes.* further to see their almes. Wherein what they gaue, is to be considered, and also howe they gaue it, is to be noted. Neyther may we omit; howe they came by the money which they gaue. They came by their riches not rightly, they got it by the meanes of Purgatorie. If then the foundation be naught,

J. iij.

nullius



## Of the erring estate

Gregor.

Antiochen.  
episcopo.

Idem Sya-  
grio epif.

Ibidem.

Augustin.

*nullius boni operis est superacacium*, no good worke can be builded thereon. Yea, it is not to bee accounted (sayth Gregorie) almes deedes, if we giue vnto the poore, of that which is vnlawfully gotten. You see it then playne, that if they defende not Purgato<sup>rye</sup>, their almes was no almes, their deedes did nothing auayle them. Why will some say, haue they not builded houses of religion, Colleges and Hospitall<sup>es</sup>; and what of that? I will not aunswere with mine owne wordes, but with the authoritie of Gregorie. Gregorie disprouing the almes giuen of goods vnlawfully gotten, saith thus: *unde etiam certum est, quia & si monasteria vel xenodochia, vel aliquid aliud, ex pecunia quae pro sacris ordinibus datur, construatur, non proficit mercedi*, whence it may euidentlye appeare, that though Monasteries, hospitall<sup>es</sup>, or any such like thing be builded with mony giuen for holye orders: such yet doth nothing auayle. But peradventure one will thinke and say: there are many Christians which are rich niggardes, and couetous: I shall not sinne, if I take from them, and giue vnto the poore, such thought (sayeth Augustine) commeth

commeth through the suggestion of the deuill. For be it that he woulde giue all vnto the poore which he had taken, yet doth he rather encrease his sinne, than diminish it. If then the Priestes take monye for Dirges, Trentals, Prayers, Pardons and Masses, which euen by their owne law is vnlawfull, and by Gods law is wicked, how maye they saye, that they gaue almes, or had (if we iudge indifferently) anye deuotion: but if they list, we will leaue the Doctors, and they shall haue their fained almes condemned by Scriptures. Vnto Abel they know God looked, his offering he receyued: But vnto Cain and his offering, he had no regarde. He looketh not vpon the almes, sacrifices, and burnt offerings of the wicked, the Lorde abhorreth them. He that giueth an offering of vnrighteous good, his offering is refused. But who doubteth whether the goodes of the Priest were vnrighteous, seeing they got them by polling the poore, by abusing Gods worde, by dreames, by subtile deuises, by selling absolutions, by deceitfull whisperinges, by hypocrisie, by heresie: then what followeth, they themselues may see. What should I ailedge more

Gen. 4.

Eccle 34.

Of the erring estate

*Prover. 15.* more examples : the Lord abhorreth the sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto him. Reade the whole Scriptures, and you shall not finde one sentence to defende such as thinke they giue almes of goods vnlawfully gotten. Let this suffice of their counterfaite almes. We for our partes doe set forth and teache, that we ought to sell of our owne goodes, and giue vnto the poore, that wee ought of our owne substance to impart vnto the needie. How oft doe our Preachers speake hereof vnto the people : how oft doe they ring these words of S. Paule into their eares : while wee haue time, let vs doe good vnto all men, and speciallye vnto them which are of the household of faith. We further exhort men, that they forgiue those who haue offended them. For that is a spirituall kinde of almes. We perswade all to get their liuings truly, we admonishe the poore, that he labour to his power, we counsell the rich, that he aide and succor the needie, we teach all, that they giue their almes not to be seene of men, but in secreete. Such is our doctrine : howe can they dispraise it : let good Christians iudge, who follo,



folloiweth therein the Scriptures, we oꝛ  
 they: Who set foꝛth true prayers, who com-  
 mende due fasting, who allowe perfite re-  
 pentance, who best thinketh of almes dedes,  
 we oꝛ they. This considered, let the worlde  
 iudge. They saye also that we denie one of  
 the articles of our Crede, vpon which floun-  
 der they builde sharpe and rigorous wordes  
 against vs, and all to bring Gods worde in  
 contempt, and to procure vnto the professors  
 thereof the hatred of the people. Let as ma-  
 ny as can read, peruse but with indifferen-  
 cie the bookes which wee haue set abroade,  
 and if they find not in the Crede, the twelue  
 articles fullie and truly translated, then let  
 them blame vs and condemne our doings.  
 Likewise, if they there finde them, then let  
 them discredite our aduersaries, reproue  
 their malice, and reprehend their falshood.  
 What if we proue that it is they, who haue  
 abused the Crede, and that it is the verie  
 Pope which hath denied that Article: Aske  
 of them, who in our faith, of twelue articles,  
 haue made fourtene: Who sayth that there  
 be seuen articles which concerne the myste-  
 rie of the Trinitie, and seuen which belong  
 vnto Christ his humanitie: who take vpon  
 them

An ob-  
 iection.

The an-  
 swere.

Peckham  
 Cantuar.

## Of the erring estate

*Lindewode.*

An ob-  
iection.

The an-  
swere.

*Heb. ii.*

them to correct the Apostles, they oz wæ :  
who sayth that the Bishops be not bounde  
to aunswere vnto the articles of their faith,  
without deliberation : is not this a mosse  
heynous ignorancie : this is so grosse, that  
it can neuer excuse them (to vse their owne  
wordes) *à tanto, nec à toto*. Verbe the Crede  
made by Gregorie, of that name, the first  
Pope of Rome, and you shall finde that it  
is he, who hath left out one of the articles of  
our Crede, the discension into hell. Why  
then blame they vs without cause : why ac-  
cuse they not him that is guiltie : you see  
their equitie, their iustice, their indifferen-  
cie. We doe further (saye they) contemne  
good workes, maintaine bare wordes, defend  
naked faith, and so teach a doctrine that is  
licencious, lewde and naught. What they  
should say, we knowe, but what they dare  
say, all the world maye see. Were they not  
ouer foolish, they woulde hercin holde their  
peace. For I pray you, what faith is it, that  
we teach : preach wæ not the verie same  
which S. Paule doth in this wise define :  
Faith (sayth he) is a sure confidence of  
thinges, which are hoped for, and a cer-  
taintie of thinges which are not seene.

How

**H**ow say they then, is this to be blamed? as  
 for our woꝝkes, what be they, but witnes-  
 ses that we are righteous? was it not so in  
 Abel? And touching iustification, the estate *Ibidem.*  
 of the question betweene the Pope and vs, *Iustifica-*  
 is this: he sayth, that man is made iust, *tion.*  
 not onely by faith, but also through the ob-  
 servation of the lawe. We say that we are  
 iustified by faith alone, by no merites of  
 ours, by no woꝝkes. We say that a iust man  
 maketh the woꝝkes good, and not that the  
 good woꝝkes doe make a man iust. And as  
 by faith alone without woꝝkes we be iusti-  
 fied, so by grace alone without our desertes  
 we be saued. And what sayth S. Paule here? *Rom. 3.*  
 vnto? we suppose (sayth he) that a man is  
 iustified by faith without the deedes of  
 the law. Lo, what can be plainer than this?  
 Let them which haue eyes see, the woꝝdes  
 be euident, let such as haue heartes vnder-  
 stande. If you (vnto the Pope, not I, but  
 Paule sayth) be iustified by deedes, then *Rom. 4.*  
 haue you wherein to reioyce, but not  
 with God. Goeth not this text verie plain-  
 ly to woꝝke? but haue I no power (will  
 one say) to doe any good deede? of thy selfe  
 not at all, neyther one. Wilt thou knowe  
 what



## Of the erring estate

What is in thy power : it is in thy power,  
not to doe some deede that is euill, and yet  
is it not in thee to doe that which is good.  
How so (will one say) doe not I that which  
is good, if I doe not the thing which is euill?  
No. And therefore marke it. For were it so,  
then did the Heathens, and Ethnickes good  
daedes, which thing, who is he that will  
graunt : shall we saye, that the heathens  
were iust men : or that they were vertuous?  
God forbid. And why : bicause they wanted  
this faith which maketh the worke good,  
*Augustin.* which iustifieth a man. For the whole lyfe  
of the vnfaythfull (sayeth Augustine) is  
sinne. And therefore though we may saye  
that one hauing faith, hath, doth, or if hee  
haue time, would doe good workes, yet can  
not we say, that all which seeme in our eyes  
to doe well, haue faith. For manye Hypo-  
crites there be, a mans faith we know not,  
*Ad Iren.* his hart is secret, his daedes we see. No man  
(sayth Ambrose) shall be iustified by his  
workes. Some man (sayth the Pope) shall  
be iustified by his workes. The first pro-  
position is true : therefore this last, being the  
contradictorie is false. Here they will object  
against vs the wordes of S. Iames. But I  
would

would to God that they vnderstode them.

S. Iames moued with many, who bragged in their fruitelesse sayth, is enforced in the prayse of woꝝkes, to say thus: as the bodie *Iam. 2.*

without life is deade, so is faith without works. What is this else to say, than if one haue true faith, it is impossible but he (ha- uing time) should haue good woꝝkes: What doth he else here, but exhoꝝt them to shewe their sayth by their woꝝkes, to shewe that they haue true sayth: I will be bꝛiefe, and so bring them herin to knowledge the truth.

Whatsoever purifieth the heart, by that a *Act. 15.*

man is iustified: but sayth purifieth y hart: therefore by sayth a man is iustified. Howe

commeth a man to be iustified: Marrie, as

S. Augustine sayth) *non per suas vires, neqꝫ per literam ipsius legis, quod fieri non potest, sed per fi-* *De spirit: & litera.*

dem, not through his owne strength, not through the letter of the law, which can

not be but by faith. What further testimo- nies the nede we: why should any arrogāt-

ly arrogate vnto himself any supererogatiō: We knowe (sayth S. Paule) that a man is

not iustified by the dedes of the law, but *Gala. 2.*

by the faith of Iesus Christ. And therefore we haue beleued on Iesus Christ, that wee

might

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might be iustified by the faith of Christ, and not by the dedes of the law, for by the dedes of the lawe, no fleshe can be iustified. These authorities bee so full agaynst the aduersaries, the places bee so playne, that will they, will they, they must yelde, and therefore in these wordes they subscribe: These witnesses doe not onely moue, but also so farre further, that we must confesse, that wee haue the remission of our sinnes, and iustification through faith by Christ. Yea, and that before faith, there was in vs no good workes, whereby we should deserue that faith, which is the free gift of God. Now we here see, that in this they confesse y<sup>e</sup> truth, and that they knowlege the Scriptures, if the they afterwards deny it, be that to their own daunger, not to our deluding, be it to their owne perill, not to our poysoning: if they to shewe their follye, or to vtter their arrogancie doe passe this scope, seeking by wresting the scriptures, by shifts, and subtilties to shadowe the truth, let that redounde to their false dealing, not to diminish our faith, to their iugling not to our vndoing. Let this be vnto the (Christen Reader) a watchworde, wander not wyth them

*Alfons.*

*Virues.*

*Hispanus.*



them into the wyldernesse, staye with the  
 Scriptures at the standarde of truth, let  
 Paule perswade thee, let not the Pope allure  
 thee, let an Apostle of Christ instruct thee,  
 let not an Apostata deceiue thee. This much  
 of iustification. The next thing and the last  
 which we now will defende, is mariage, *Mariage.*  
 wherein (sayth S. Augustine) if puritie *De bono*  
 bee kept, damnation is not to be fea- *vid.*  
 red. *Deus masculum & foeminam, propagandi ge-*  
*neris causa, nuptiali castitate coniunxit, G O D*  
 (sayeth he) coupled man and woman to- *Idem contra*  
 gether, for the increase of mankynde, in *aduers. le-*  
 chaste wedlock. But what (will one saye) *gum &*  
 neede you to write in y<sup>e</sup> defence of mariage? *prophet.*  
 is there anye man that maye, or meanes to  
 impugne it: yes. Else had not the holpe  
 ghost spoken in Paule, that in the latter *1. Tim. 4.*  
 times some shoulde giue heede vnto the spi-  
 rite of errour, and deuilish doctrine of them,  
 which speake false throught hypocrisie, and  
 haue their consciences marked with an hote  
 yron, forbidding to marrie. We wil ther-  
 fore bring forth y<sup>e</sup> testimonies of holy scrip-  
 ture, and that from the first institution of  
 mariage, against this deuilish doctrine, a-  
 gainst these spirites of error, against such as

## Of the erring estate

forbid to marrie. After that Heauen and Earth, the Sea, and all that in them is, were made, after the creation likewise of man, the Lord God cast a slumber on Adam and of one of his ribbes he made a woman, and then he sayde : For this cause shall a man leaue his father and mother, and cleaue vnto his wyfe, and they shall bee one flesh. Such was the first estate of marriage, it was instituted in Paradyse. Here is no exception of anye man, no excluding of any woman, no cause is here shewed, no prohibition is made, but that all men maye marrie. This holpe institution was so allowed of all, and euery where with such sinceritie receiued, that if a man should be found lying with a woman that had a wedded husbände, then they both shoulde be put to death. The Prophet Malachie doth bitterly reprove him that putteth a waye or despiseth his wife. Neither in Moyles nor yet in Malachie can we finde anye one worde to prohibite matrimonie. Reade from the first of the Genesis vnto the last of the Apocalipse, reade the first, reade the last, you shall finde in no place marriage prohibited, or any kinde of person, of what calling so euer, excluded.

*Gen. 2.*

*Deut. 22.*

*Malach. 6.*

cluded. ¶ how godly is the state of mariage  
set forth, and howe to marrie, in Tobias! *Tob. 6.*

¶ that aswel the married, as the vnmarried,  
woulde reade and well weigh it! Consider  
chaste Sara, who though she kept not com-  
paigne with those that passe their time in  
sport, yet an husband consented she to take,  
not for hir pleasure, but in Gods feare. *Ibidem.*

The Chamber vndefiled is commendable, the es-  
tate of mariage is honozable. But amongst  
whom? amongst a sort, a certaine, a fewe?  
*No. Inter omnes,* amongst all. This is spo-  
*Ibidem.*

ken vniuersallie, not particularie. If a-  
mongst all, then why forbiddeth the Pope  
to marie? why defendeth he that deuillish  
doctrine? why maintaineth he in any, ra-  
ther fornication, than lawfull coniunction?  
with what face can he set forth, that it is  
lawfull for one to haue, (*loco vxoris (si con-*  
*iux deest) concubinam*) in the steade of a  
wife (and if he haue no wife) a harlote?  
If the Reader be indifferent, then will hee  
deale indifferently. For my part, I promise  
before hand, I will not be partfall. I like the  
vnmarried, I mislike not the married, I com-  
mend both, if they follow their calling. But  
yet be he Priest or anye other person, the  
*Isidor: de  
dist: nou:  
et: te-  
stamen.*

yet be he Priest or anye other person, the *1. Cor. 7.*

R. y.

flesh



## Of the erring estate

flesh is frayle, if he cannot abstaine, let him marrie. For it is better to marrie, than to burne, it is better to haue an honest wife, than a wicked harlot, it is better to liue in holinesse than in whoredome. If one marrie onely to aduoyde fornication, *non tamen ideo nuptia mala indicantur*, yet is not mariage therefore counted euill. Well, when began this deuilish doctrine, through which men are prohibited to marrie? had it anye place within y<sup>e</sup> compasse of holy scriptures? No. And that the Pope knoweth well y<sup>e</sup> nough. The question was moued in the Councell of Nice, there they laboured that Priestes mariages shoulde not be lawfull. But at that time stood by Panutius the confessor, he there exprested the Scriptures, he perswaded the whole Councell, he caused them to reuoke their opinion, so was it left in euery mans will, mariage was still lawfull. What? was not this a decreée of their owne? If anye doe this thinke of a married Priest: that he ought not by the meanes of his mariage to minister the Communion, and so doth therefore mislike his ministring: let him be accurst. Here is the proposition at large framed, if we

Hieron.

Tripart.  
hist.

Concil.  
Gangren.

we proceede, I thinke we shall proue aswel  
the Pope, as those which ouer popishly doe  
take his part, to be accurst. The argument  
is made, if we saye: that the Pope and his  
adherentes doe so thinke, and so: that cause  
mislike his ministering: therefore they bee  
accurst. Such is the conclusion. In this ar-  
gument, if they denie any thing, it must bee  
their owne Proposition, which was made  
at a generall Councell, by the aduise of so  
manye fathers. Gregorie the Pope and the  
seauenth of that name, who vsurped vnto  
himselfe (as some doe write) the authoritie,  
kept a great sturre, and laboured earnestly  
to forbid the mariage of Priestes. But the  
whole Clergie resisted him, in so much that  
the Popes deputie in that behalfe, the Bis-  
shop of Mentz, had great a doe, much trou-  
ble, and no small perill in dealing therein.  
So odious vnto all was the prohibition of  
matrimony, so vsurped, yea, so wicked then,  
seemed that deuillish doctrine. But what:  
whose sonnes were Osius, Bonifacius, A-  
gapitus, Theodorus, Siluerius, Deusde-  
dit, Felix, Gelasius, with a number moze,  
who were Popes of Rome: were they not  
all Priests children: how then can they ex-  
cuse,

Anno do-  
mini. 1073.

Damas.  
Hieron.

## Of the erring estate

cuse, but that either their fathers were married, or else that they were filthie fornicators, and verie lewde liuers: Concerning the Apostles, specially such as were married, is it to be thought, thinke you, that they neuer came where their wiues were: the Popes friends say, they came not. And how proue they it: forsooth, bicause there is no mention thereof made in the Scriptures. A proper proue. Bicause we reade onely by name, of Peters mother in law, which laye sicke in his house, therefore shall we thinke that she lay succourlesse: that her daughter was gone: that there was none in the house but she: Came not Peters wife, came not his daughter Petronella with him into Rome: hereof I report me vnto their olone histories. S. Paule, when he wrote vnto the Corinthians, was vnmarried, but what if afterwards he had a wife: and that I come not with bare iffes, I will alledge mine authoritie: it is Leo the Pope of Rome himselfe, that so sayth. They must eyther blame his holinesse, or else knowledge Paule to haue bene a married man. This is a harde choyse. What shall I speake of the deuillish diuorcementes, and most vngodly separations,

*Math. 8.*

*Leo. 9. contra epistolam Nicet. Abbat. is.*



ons, bled in these later dayes, euen in lesse  
 than sixtene yeares past : why were at that  
 time the married Priestes separated from  
 their wiues : bicause (sayth the Pope) their  
 mariage was no mariage, bicause they  
 were adulterers. What : bicause of their  
 former vowes : O Augustine, were thou  
 now liuing, thou wouldest laye this heresie  
 downe. But though he be dead, doe not his  
 writings yet liue : wrote he not against  
 this befoze he died : yes. And these are his  
 wordes. *Quidam nubentes post votum asserunt De bono*  
*adulteros esse, ego autem dico vobis, quod grauiter coniug.*  
*peccant, qui tales diuidunt :* There are some *ad lul.*  
 which say that those which marrie after  
 their vow, be adulterers, But I tell you  
 that they offende grieuouslye which se-  
 parate such. Nowe if they be adulterers,  
 how doe they offende that separate them :  
 But if they do amisse which separate them,  
 then be they no adulterers. Whoso euer  
 (sayeth Augustine) will separate such, hee  
 doth grieuously offende : but Calixtus the  
 Pope doth separate such : therefore he doth  
 grieuously offende. I dare boldlye saye that  
 they haue nothing hereunto to aunswere, I  
 am playne, the argument is good, it can not

## Of the erring estate

**Nauclerus.** be denyed . *Montanus est qui docuit nuptias solui* , it is Montanus the heretike , who first taught that mariage shoulde be dissolued, they are Montani , they are of his sect, they are heretikes that doe it . What other authorities neede we ? the thing is playne, what would we more ? in the ende let thys one authoritie suffice . *Si quis docuerit sacerdotem sub obtentu religionis propriam contemnere uxorem, anathema sit* : if any shall teach, that a Priest vnder the pretence of Religion, may in any wise contemne his own wife, let him be accurst . What ? is not this a decree of their owne synode ? *Non in perpetuum, sed tempore oblationis, à complexu suarum uxorum sacerdotes abstineant* . Their Latine is so embracing , as let them english it that like it. We will (sayth that synode) that henceforth the mariage of spirituall men shall be in force and good. Thus haue I passed ouer, first the miserable estate of such as bee in blindenesse, then haue I disproued the vsurped p̄imacie of Rome , I haue battered downe the rotten walles of Purgatorie , I haue defended the right vse of the Lordes supper , I haue proued that there are no faultes in our translation , I haue shewed that

**Canon Apostolorum.**

Syn. 6.

*in miserable state  
of the b. in  
Blyndnesse 1/  
in p̄imacie of  
Rome . 2.  
of Purgatorie . 3.  
of the Lordes  
supper . 4.  
of translation 5.*



that the seruice and prayer ought to bee in  
the Englishe tongue, I haue declared the  
true vse of fasting, prayers, repentance, and  
almes deedes: I haue set forth the right doc-  
trine of iustification, I haue defended the  
honoꝛable estate of matrimonie, I haue also  
(as occasion serued) without partialitie an-  
swered all the obiections of the aduersaries.  
All which things as they are bꝛiefly done,  
so wish I the reader to consider of them in-  
differently. I wish that odious termes may  
cease, I desire that charitie in vs all maye  
increase. It is not inough to terme men he-  
retikes. Remember what Gregorie sayth: *Theorist.*  
there are many euen of the faythfull, *patric.*  
which are puffed vp with an ignoraunt  
zeale: and manye times while they hate  
others as heretikes: they are the cause of  
heresies themselves. Awaye with your ex-  
communications, renounce your cursings,  
leauē off your threatnings, your weapon is  
naught, your authoritie is nothing. Haue in  
memoꝛy what S. Hierome saith: If any be *Hieron. in*  
put out and sent forth not through the *Leuit.*  
right iudgement of such as rule in the  
Church, if he before went not out, that  
is, if he did nothing whereby he deserued



## Of the erring estate

to go forth, it is not hurtfull vnto him at all, though hee seeme to be throwen out by the vnright iudgement of men, and so it happeneth oftentimes, that he which is cast forth, is within: and he that seemeth to be within, is without. Weigh this well, and you shall esteeme the bannings of Rome, as they be, you shall if you haue eyes, see, that you were abused, and holden vnder the beaute pike of a most bitter bondage. Shake off therfore selfe wil, cast away selfe loue, away with estimation, care not for a balne credite, consider your estate, helpe to redresse that is amisse, wee seeke but the putting awaye of shadowes, vanities, errors, blindenesse, superstition, arrogancie, and abuses. That this may bee done, loyue handes, helpe forwarde the building of Gods house, deserue well of your countrie: wherunto God exhorteth you, our Princes your moste gracious Quene prayeth you, your friendes doe desire you, your countriemen doe beseeche you, your native soyle, your countrey it selfe, this flourishing realme of Englande, doe together, and most earnestly entreate you.

FINIS.

A brieve vewe of the er-  
ring estate of the Bishops  
of Rome.



If the gates of Heil it *Math. 16.*  
 selfe, if all the power and  
 force of Satan shall not  
 preuaile, as in deede they  
 can not, against the Church  
 of Christ: howe then, and  
 with what face, may y<sup>e</sup> bishop of Rome, in  
 whose person sinne hath triumphed, and in  
 whose religion hell hath reioyced, how may  
 he challenge himselfe to be the head, supzeme  
 and chiefe of that Church, whome the holye  
 ghost ruleth and ordereth, whom he directeth  
 vntill the consummation of the woꝛlde, in  
 the waye of all perfection and truth: if the  
 Bishop of Rome be the head, in what estate  
 (O Lord) are the limmes, what a monstꝛu-  
 ous bodie would that be: And not to speak  
 of the first heretike Nouatus, *qui à quibus-*  
*dam sibi adherentibus factus est Papa,* who by *Naucletus.*  
 certain of his adherents was made Pope:  
 did not Marcellinus being bishop of Rome  
 offer

## Of the erring estate

Ioan. 10.

offer sacrifice vnto the Idols : did not 2 Sil-  
uester (which is a great fault , for a hyre-  
ling flieth , when he seeth the Woolfe  
come, and forsaketh his shepe) Did he not  
foz feare of Maxentius, flie vnto the hil So-  
racte , which is .xx. myles from Rome ? did  
he not with a few of his Clergie, neither he,  
no: yet they , regarding their poore shepe,  
there in a maner hide themselues : was not  
3 Liberius banished, 4 and Foelix chosen  
Bishop : was not Foelix displaced, and Li-  
berius againe receyued ? subscribed he not  
vnto the heresie of Arrius ? betwæne 5 Da-  
masus which was accused of adulterie, and  
6 Vrsicinus , much slaughter there was,  
whiles both of them laboured with force  
and armes , to enter into the Bishopricke.  
Did not 7 Victor offende in cutting (as  
they say) from the vnitie of the Church, so  
great , and so manye Churches : doth not  
Ireneus reprehende him therfoze : the strife  
was great betwæne 8 Bonifacius and  
9 Eulalius, they at one time both being cho-  
sen bishops of Rome. To let passe 10 Six-  
tus which was accused by Bassus, did not  
11 Anastasius fauoꝝ the heretike Achatius ?  
died he not in his erroꝝ, and miserably : did  
not



not the Clergie withheld to themselves from  
him : 12 Simmachus and 13 Laurenti-  
us were both chosen to be Bishops , great  
contention was amongst them . The lyke  
sturre was betwene 14 Bonifacius and  
15 Dioscorus . Yea , did not Bonifacius  
contrarie vnto all order choose 16 Vigilius  
to be his successo? : was not 17 Siluerius  
chosen by simonie : was not 18 Pelagius  
elected contrarie vnto all former custome :  
what boyle was there in the choosing of  
19 Sergius? what wickednes was wrought  
betwene 20 Sisinus and 21 Dioscorus?  
22 Constantinus came to be bishop through  
ambition. 23 Sabinianus was a very lewd  
man . As for Pope 24 Ioane , an honest  
woman she was . What was 25 Stepha-  
nus? an example of much mischief. What  
crueltie vsed he towards the deade bodie of  
26 Formosus? what a wolf was 27 Chri-  
stophorus? what crueltie was in 28 Ser-  
gius? it is horrible to heare what wicked-  
nesse was committed in a maner by twentie  
& eyght Bishops of Rome . Did not eyght  
Bishops raigne within the space of twelue  
yeares, who had together forsaken the steps  
of S. Peter? What was 29 Iohn? a be-  
rie

## Of the erring estate

rie monster : he was slaine (they say) in his  
filthie adulterie. What adoe was betwene  
30 Leo , and 31 Benediclus ? Was not  
32 Bonifacius a murtherer ? Was not  
33 Iohn the. xv. a lewd man ? as for 34 Iohn  
the. xvij. his wickednesse is horrible . What  
was 35 Siluester the second : a Coniurer.  
In 36 Benedictus ( if his friendes write  
truly ) there was great fault. What : were  
not 37 Benedictus the. ix. 38 Siluester  
the. iij. and 39 Gregorie the. vi. at one time  
Bishops of Rome ? led they not yll lyues :  
the one played the Bishop at S. Peters, the  
second at S. Maries , the third at S. Iohns.  
40 Damasus ( if they write the thing as it  
was ) intruded himselfe into the Bishoprick  
with mere force . I will not speake of the  
warrier 41 Leo, as he was a lewde Ca-  
pitaine , so had he euill lucke . Betwene  
42 Benedictus, and 43 Nicholas , what  
sturro, what a doo was kept : the like was  
betwene 44 Alexander , and 45 Ca-  
dulus . Touching 46 Gregorie , he was  
excommunicated by the Bishops of Italie ?  
and why : for simonie , manslaughter , and  
adulterie . How great was the dissension be-  
twene 47 Guibertus, and 48 Paschal?  
49 Gela-

49 Gelasius offended . 50 Honorius became Bishop through ambition . 51 Innocentius, and 52 Anacletus contended for the dignitie. 53 Eugenius forsooke his flocke. So did 54 Pascall. 55 Adrianus was to blame. Lorde, what debate was betwæne p[ro]uide 56 Alexander, & 57 Victor ? what should I shewe howe one Pope cursed another ? 58 Innocentius dydde lewdly. 59 Calistus was a verie thiefe. I will omit dreameing 60 Iohn, who promising vnto himselfe a long life, was sodenlye slain with the fall of a chamber. What was 61 Nicholas, and 62 Bonifacius ? the one was vnthankful and cruell. They both preferred rather their friends, than such as feared God. 63 Clemens was chosen by simonie . What dissension was betwene him and 64 Vrbanus ? 65 Bonifacius was pong and vnlearned . With him did 66 Alexander contende . What ? were not 67 Innocentius, 68 Benedictus, and 69 Gregorie, all thre at one time, clayming and chalencing the dignitie ? Was not 70 Iohn a verie foole ? did not 71 Martinus, and 72 Clemens contend at one time ? Did not 73 Eugene  
nius



## Of the erring estate

nus forsake his flocke : was not 74 For-  
 lix a wicked and an ambitious man : was  
 not 75 Paulus lewde : was not 76 Xys-  
 tus vnprofitable : I reckon not by one  
 name twise, if I haue declared that many of  
 one name were lewde, they were so, they  
 were sundrie men, and sundrie Bishops.  
 Well, is here all that were wicked bishops  
 of Rome? No. For a great number besides  
 there were, but touching these, they are tried  
 in a maner without study by their owne au-  
 thorities to be such. And shall these be the  
 head of Christ his Church? O Christ, I  
 commit the iudgement thereof to such as  
 doe knowledge thee, to such as in deede be  
 Christians, to such as vse some indifferency.

P:

*Vae misero mihi, mea nunc facinora*

*Aperiuntur, clam quae speravi fore.*

My hidden faults be vttered now,  
 a wretch, alas, I am:

By Pride and fonde desire to raigne,  
 to passing shame I am.

Psalm. i.

*Beatus est vir, qui non abiit in concilio impiorum:*  
 Happie is the man that followeth not  
 the way of the wicked.

¶ To

# To the Reader.



YO V haue seene here what  
a number of lewde men,  
were Bishops of Rome.  
And yet some peraduen-  
ture will saye, that their  
liues and wickednesse can  
stand in no force, to barre them of their  
dignitie, of their vsurped title of prima-  
cie. No can? Can any bee a member of  
Christ his Church, who is so voyde of  
the holyc Ghost, that hee hath in him  
dwelling the right riches of Satan, simo-  
nie, I meane, ambition, pride, murther,  
and crueltie? if such then maye not bee  
called a member, howe shall wee tearme  
him, how shall he claime to be the chief,  
the head, the supreme? Iudge indiffe-  
rentlye, for so you shall profite your  
selues, and easily be eased from the clog  
of bondage, wherewith agaynst all rea-  
son, good authoritie, and Scripture, you  
haue bene tyed. Farewell, and iudge of  
me as these my writings deserue.

Examini, & iudicio vera ecclesia, qua fidelium,  
sanctorum, & electorum societas est, & com-  
munio, constans fide, spe, dilectione, ac spiritu  
Christi, hoc ego opusculum humiliter ac demisse  
subijcio:

I doe with humilitie, and lowlinesse sub-  
mit this small worke, to the iudgement  
and examination of the true Church,  
which is the society, and communion of  
the faithfull, holy, and elected, the same  
being knowen, and agreeing in fayth,  
hope, charitie, and the spirite of Christ.

*Appollodorus.*

*Stobæus*  
*serm. 34.*

Good men vse fewe wordes: neyther  
needeth the truth much babling.





¶ A Copie of a Letter, sent  
by the Emperor vnto  
the Pope

¶ Fredericke by the grace of God, the  
Romaine Emperour, alwayes imper-  
riall, vnto Adrian bishop of the ca-  
tholike Church, sendeth greeting,  
willing him to stand vnto all thole  
things, which Christ began to doe,  
and to teache.

*Nauclerus.*

*Anno do-  
mini. 1155.*



The law of Iustice,  
doth restore vnto e-  
uery mā, that vvhich  
is his ovvne, neyther  
doe vvee anye iniurie vnto our  
parentes, vnto vvhome vvithin  
this our Realme, vve doe exhi-  
bite due honor, and from vvho  
as our progenitors, vve haue re-  
L. ij.                      ceived

## *The Copie of*

ceiued the dignity of our realm  
and crowne. Is it founde that  
Siluester Byshop of Rome in  
the time of Constantine the  
Emperor, had any Kingly pos-  
session, or authoritie? for tho-  
rou the permission of the Em-  
perors godlye affection, the li-  
berty of the church vvas graun-  
ted, peace vvas restored, & what  
Princelye thing soeuer, your  
popedome is knowne to haue,  
the same you do hold through  
the liberalitie of Princes. Ther-  
fore vwhen vve vwrite vnto the  
Bishop of Rome, by good right  
and of olde, vve doe vwrite first  
our ovne name, and that he so  
doe,

*a Letter.*

doe, as the rule of iustice is, vvriting vnto vs, vve graunt. Pervse the chronicles, and if you haue neglected the thing you reade, that vvvhich vvee alledge, you shall finde it there. But of those vvvhich belong vnto God by adoption, and doe holde anye Kingly thing of vs, vvhy maye not vve demaund homage, and othe due vnto a prince? seeing the appointer of vs, and of you, receyuing nothing of a man that is a king, but yeelding euerie good thing vnto al, payd for himselfe and for Peter, the tribute due vnto Cæsar, giuing therby vnto you example to do  
the



## *The Copie of*

the like, and so he teacheth you  
saying : learne of mee, for I am  
meeke, and humble in heart.  
V Wherefore let such eyther re-  
store vnto vs our princelye pos-  
sessions, or if they adiudge these  
things profitable, let them pay  
vnto God that vvhich is Gods,  
and vnto Cæsar that vvhich is  
his. Also vnto your Cardinals,  
the Churches be shut, the cities  
are not open, and that bicause  
vvee see them not to bee prea-  
chers, but spoylers, not peace-  
makers, but mony catchers, not  
the redressers of the vworld, but  
the vnfatiable scrapers of gold.  
Yet vwhen vvee shall perceyue  
them

*a Letter.*

them to be such as the church  
requireth, vwhen they proue to  
be peacemakers, vvhē they vwill  
giue light vnto their countrie,  
and vwhen they vwill assist the  
cause of the humble in equitie,  
then loe shall vvee ayde them  
vvith necessary stypendes, and  
safecōducts. But you haue not  
a little offended agaynst humi-  
lity, vvwhich ought to be the ke-  
per of your vertues & meeknes,  
vwhen you set forth vnto secu-  
lar persons such questions as are  
very small furtherance vnto re-  
ligion. VVherefore, let your fa-  
therhoode foresee, vvhiles you  
moue thinges vvwhich vvee ad-  
iudge

## *The Copie*

iudge vnnvorthy, least you bec  
an offence vnto those, vvho as  
vnto a latevvard shoure, are de-  
sirous to yeelde their eares vnto  
your mouth. For vve can not,  
but aunsvvere the things vvec  
heare, vvhen vvec see the detes-  
table beast of Pryde, to haue  
crept, euen vnto the seate of Pe-  
ter. And in thus doing vve doe  
alvvaies vvell prouide for the  
peace of the Church.

Fare you alvvays  
vvell.

FINIS.

*Seene and allowed according to the  
order appointed.*

*Anno. 1568.*



